

# HEAVEN REALIZED

O R  
The Holy Pleasure of daily  
intimate Communion with

# G O D,

Exemplified  
In a blessed Soul (now in Heaven)  
(Mrs. Sarah Davy.) *K*

Dying about the 32 Year of her Age.

Being a part of the pretious Reliques,  
written with her own hand.

(Stiled by her)

*The Record of my Consolations, and the Me-  
ditations of my heart.*

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Published by A. P.

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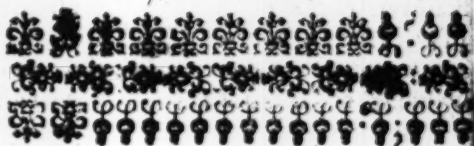
*Come and hear all you that fear God, and I  
will tell you what he hath done for my soul,  
66 Psalm 16.*

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Printed in the Year, 1670.







## To all sort of Readers.

**W**Hosoever thou art into whose hand providence may cast this small peice I have to beg of thee that thou wouldst not dispise it before perused; it pleaseth the wilddom of God, thus to choose the foolish things of the world to confound the wise, and weak things to confound the things that are mighty, things that are not to bring to naught thing that are, that no flesh can glory in his presence, especially when the wisdom of the flesh exalts it self against the wisdom of God, in the simplicity of the Gospel and the lusts of men against the Holines of it, when the mystery of God in Christ  
A 2 there

## To all sort

the dwelling of the Spirit, in *sanctified* believers is denyed and called a delusion I say, in such an hour of blasphemy, the appearance of the Spirit in its clear enlightning, and *excellent workings*, in a weak instrument is a blessed testimony against the Atheism, Prophanity, Blasphemy; and high derision of Godliness, that every where abounds; If thou art one of those who hast only a Form of godliness and Worship, satisfying thy self with some kind of outward Worship, and so makest a sorry shift to still thy conscience whilst in thy sins, and walking after thy lusts, a Lover of pleasure, more then of God, as the Character of the Apostle, of such is.

And hast thence a low and slight esteem of serious Godliness, and deemest the partings with the World, and pleasures of sin and vanity like death it self, and that living with God in *self-denyal, mortification of sin, holyness*, and Communion with God is a dark melancholly and uncomfortable walk (as the Devil  
and

## Of Readers.

and a carnal heart suggests) here thou hast a full confutation thereof; as also the experience of all the holy people of God in the world) in this precious soul who realized that rich consolation and holy pleasure in serving God, and walking with him and choosing (very early) the despised ways of God, rather than the pleasures of sin for a season, in a holy disdain and daily trampling under her Foot the vanities which the foolish hearts of most go after in a dayly solacing her soul, in *drinking of the Rivers of the pleasures of God*, being sick of Love to blessed Jesus Christ, whom she had chosen her *Saviour, Bridegroom Lord, and King*; whose love, beauty, and glory ravished her heart, who held him in the gallery's, in his banquetting house whole banner over her was love, and his blessed Ordinances came as to the *gate of Heaven*, there giving him her Loves.

Thou, poor sinful soul, yet in darkness to these things, which are but as a sound of words to thee, In reading hereof (

## To all sort

he grace and power of the Lord may accompany it) cast of those mean and base thoughts of the despited ways of Christ and holiness and believe these things to be *real*, and *satisfyingly* enjoyed by his blessed Soul, and thereby break off from thy course of Vanity, and of this World, *and fall in Love with Heavens ways*; and *set thyself* (the Lord helping thee) to *seek and know this beloved Jesus*, who was this Souls delight, and fall in love with him, and attend at Wisdoms gates (though blacked and scorned by the World.)

And thy own soul may come to experience the same things; to find out a *pleasant life of sweetest contentation* in the Favour of God, and injoyment of his goodness and Love in his dear Son Jesus Christ, the true wisdom (as this Soul hath blessedly cleared) *that makes wise unto Salvation*; with Jesus Christ thou shalt find the *Righteousness* that can justify thee, the *precious blood* that can cleanse thee, the *Light* that shall shine into thee, the  
Love

## Of Readers.

Love that shall for ever endear thee, the Life that shall quicken thee, the power and spirit that shall convert and change thee, the fulness that shall satisfie thee; the peace and joy in believing that shall quiet and comfort thee in every condition here on earth, and assure thee of Eternal blessedness and glory hereafter; If this be not to be chosen before making provision for thy deceitful lusts, that intice thee, flatter thee, in walking after them will certainly damn thee, to Everlasting terrours, and horrors, wailings, howlings, that will never have an end among the impenitent the careless, unconverted, the unholy in the lake provided for them, I say, if glorious delightful certain salvation from this wrath to come, be not to be chosen, imbraced, pursued, laid hold of in the first place let thy soul seriously weigh and consider take time apart every day to muse on it pray and betake thy self to the Scriptures and hearing Godly Ministers that give out the experience hereof, then let the word and conscience judge, &c.

## To all sort

Particularly; let *younger persons* (especially *young Gentewomen*) be greatly affected with this precious example and be perswaded of the joy and sweetness this blessed Soul did find *in seeking the Lord in the days of her youth*, who received instructions betimes, *about the eleventh year of her Age*; began to know God as a holy God, to fear sin, to pray in secret, to delight in daily reading the Scriptures, to fall in love with the beloved Jesus Christ, to choose him her Lord and Bridegroom, and to wait in the Ministry of his despised servants, to know him, and hear his voice, & became a Disciple and follower of him; ravisht with his love, admiring his grace, and glory, diligently inquiring after his feedings, and betaking her to the following of his people, in a congregation of believers, where her soul delighted itself (and as she speaks in her Meditations here) solaced her self in Communion with her Lord, sitting at his Feet to hear his precious words, going home with her heart filled from God, and in her retirements

## Of Readers.

ments, praying meditating feeding on the word, making the day of the Lord a holy delight, go, tender soul, and through grace, be found in all these blessed practices, and thou maist live delightfully here, and be saved eternally.

When thou art come to years, to be capable to understand any thing, as 'tis said of Moses, Heb. 11. 24. 25. *Refuse the pleasures of sin*, which are but for a season, and choose the true wisdom, and to be found in her paths, for her *Merchandize is better then the Merchandize of silver*, and the gains thereof *then fine gold*, which this Heavenly Soul really experienc'd, and one part of her choice Meditations is of this wisdom, as in the perusal of it, you will find? Oh what is the pleasures of sin; and that but for a little, very little season, vanity, emptyness, a bubble, a pleasant dream, to such a *rich, solid, satisfying, durable, glorious enjoyment* of Jesus Christ, while here as but a tast of the glory shall be revealed? Those vain pleasures of Youth must issue in sorrow, and deep repentance

## To all fore

pentance, and bitterness of Soul if ever pardoned, and saved; but the pleasure of *knowing, having, being in Christ Jesus*. and the *delightful fellowship* of the Saints have with him, issues a blessed, chearfulness, and joy in God, without fear of Repentance, unless it be that we have no more of Christ in us; and that we sin against such Love and Grace so freely revealed to us?

Oh how happy are *younger Men and Maidens* as the *Psalmist* speaks 148 *Psal.* that *begin* to fear the Lord from *their youth* to seek early after Jesus Christ; for the Lord to see their Faces, before the throne and to hear their sighs and cries after him, for Christ, the Spirit, saving grace, power against all sin, to take up a Cross, and choose ye affliction and reproach of the Lords people, before the vanity's, Pride of Life, and Fading Glory of this world, this, oh this, is happiness, soul-happiness, everlasting happiness, riches, honour, peace, blessing, which none can take away.

Especially



## Of Readers.

Especially in an Age of the *great corruption of youth*, when Religion is made a by-word and a scorn, when many hardned and blasphemous, when so Few of the *youth of noble and generous families*, Fall in with serious Godliness, sobriety, but serving divers lusts and pleasures, to all excess of Riot, to the debasing of their Spirits, in a degenerateness from true Nobility and generousness of Spirit, which is in knowledge, good learning true wisdom and piety, as fitting them to serve God and their Generation.

Oh in the midst of such impiety's, how *beautiful*, how *honourable*, how *pleasing to the Holy God*, for any younger persons, especiall such as pretend to a *generous* mind and education, such as are in Family's, where excels prophaneness abounds or the Sons and Daughters of Godly Parents, to betake your selves to seek and know and fear, & serve the great & blessed God betimes, to be an example and a blessing to secure Christ and holiness, and heaven, to walk in the truly noble, delights

## To all sort

lightful, pretious ways, which this  
peice and *she that lived it* holds forth un-  
to thee.

In order hereunto how should the Soul  
of Parents (unless they will be Soul Mar-  
therers to their Children) be in travail  
for grace and Conversion for their Chil-  
dren, and not think it enough, to get them  
Estates, honours, and great things in this  
Life, and leave them and it under a curse,  
that all sorts of Parents not on'y give  
them liberty, but incourage them to God-  
liness, to pray and read the Scriptures,  
and attend upon powerful means of grace  
to tremble at sin; to dispose of them in  
the world in order hereunto, as this blessed  
Soul acknowledgeth the good use of Pa-  
rents reproof and instructions unto her.

I. In this peice, you have first an ac-  
count of her Conversion and calling, how  
the Lord gradually carried on her first  
convictions, her daily diligence in prayer  
and the word when a child, the discove-  
ryes she had of the Free grace of the Gos-  
pel of the Mystery of Christ, of Righte-  
ous.

## Of Readers.

ousness by Faith, of being in Christ, of the love of God, and Fellowship with him, of which she gives an exact and distinct account, discovering the choice and spiritual understanding she had in the Mystery of the Gospel, not taking up only from sin to duty; when Christ and grace little understood, as it may be feared many do; nor yet turning grace into wantonness, but under the constraints of the choice discoveries of Free and glorious Grace, and the loves of God (in the *admiration* and *adoration* of which she lived) to attend to most intimate Communion with him, the breathings and partings of her Soul, as you will see still running out after more enjoyment of and *likeness* to her dear Lord Jesus, and exactest *holiness*, bemoaning her self wherein she fell short.

2. Next you will meet with her longing after the *real Communion of Saints*, (which all profess to believe in the Creed but will not bear the practice of) in the pure ordinances of the Gospel) in a *con-*  
*gre:*

## To all sort

*Congregational Church*, (so called) which when she enjoyed she expressed those blessed delights she had in Fellowship with the Lord Jesus, the *kisses of his Lips* she there met with his blessed Ordinances, and establishment of soul, in peace and joy in believing;

3. You have a choice discourse of *Wisdom*, the true Heavenly Wisdom, which her Soul diligently sought after, and found, *which was more precious to her then Rubies*, and all the things that are not to be compared to it; the rich experience whereof she commends to the World in the debatement of all *fleshly Wisdom* in comparison of it!

Especially to her *dear Relations* in the *flesh*, which is the next particular in this discourse, to whose acceptance she commends it, with such bowels and grateful affection, and sweetness of Spirit, such powerful convincing motives, and from what of Heaven her own Soul hath tasted, as might become one very *skilful* in the word of Righteousness; to whose serio  
perusa.

## Of Readers,

perusal with the blessing of God, I would commend it as that which may lead you into the *path of Life*, helpt on by the singular *example of her Life*, in her *Holy, sweeter, acceptable, conversation* towards you, which I hope you are convinced did arise *from a divine principle of Grace*, so to fill up every Relation to you, longing after all your Eternal Salvation in Christ Jesus, oh may all of you be ingaged not only to read but to beg of God; *the same Spirit of Wisdom and grace*, that was found in her, to walk in the *same steps and wayes* Heaven ward, that this be not a *witness* against any of you at the great day of Jesus Christ.

4. The next part is (as she styles it) *the mystery of Godliness*, namely *of the mystery of God in Christ*, the *grace and love of the Father* revealed by him, in which I may take liberty to say, is as much of the *Mystery of the Gospel*, discovered as usually I have met with in so little a Room, especially as to living in a *delightful fellowship* therewith which was  
her

## To all sort

her great business, till taken up unto him.

5. Therest consists of *occasional Meditations*, choice experiences, ravishments of Divine Love, admirations of grace, holy praises, sweet supports under tryals, with the account she used to take of her self of hearing the word, and the preparation of her soul thereto, in those pretious longings of her Soul, to meet with her dear Lord in Ordinances and the high value she put upon *Communion of Saints*, in a *Church of Christ*, of which there is but Room for the giving out of some tastes, in this little Treatise.

Lastly, her *Meditations of death*, which the spirit of Christ was preparing her for in her time of health, whereby death was made familiar to her, that she fell asleep in Jesus, even before we were aware of it and indeed she could hardly bear the absence from her dear Lord any longer; as in her last Poem you will perceive.

Surely

## Of Readers.

Surely by such a despised Testimony, *the sleepy World is condemned*, and every Soul that peruseth it, should be provoked to take the *Kingdom of Heaven* by the *same violence*; And Professors of *Godliness* may hereby be convinced of *slightness of Spirit*, *sinful neglects*, *formality in duty*; and *orainances Love of the World*, *decays in Grace*, *taking up with priviledges of Saints*, when *intimate Communion with the Lord*, and *growth of grace* is not so seriously attended to by them, against which this Treatise is also a living Testimony, and may be blessed of God to the quickning of them.

Let all such specially but remark that vein and Spirit runs through their short discourses, which was to prepare and keep her Soul to God, to be duly calling in her own heart, much in deepest humbling and self reflexion, Praying, Reading, Meditation, being her Morning and Evening exercise, highly esteeming every opportunity of enjoying the Lord, accounting the feet of those beautifull that

B

brought

## To all sort

brought the good tidings, having a high reverence and affection for the servants of Christ in that work, and an intire love to all Saints; as Saints, though of different persuasions at this day, in the weakneſs, Tenderneſs, Patience, Love of the Spirit; eſpecially let me beſpeak the *Congregation of Christ* whereof ſhe was a *Member* in this City, as alſo all the Churches of Saints, to be following this Holy and pretious example and praſtice, which ſeemeth to be ordered by a hand of providence and grace, to awaken profeſſors from the *evils mentioned*, which I fear have overtaken many, inſtead of their ſoul being kept in *life, and warmth*, and attending to *ſpirituallity*; and *growth in grace*, and being full of love and good works, under the loud calls they have thereunto by the word and providences of God they are under, that they may *witneſs a good profeſſion*, as they are called thereunto, in the miſt of a gainſaying generation.

Reader in a word thou maiſt here learn  
what



## Of Readers,

what it is to *live* and *dye*, comfortably,  
which is the great concernment before  
thee, which the Lord in his rich grace  
give unto thee, and bless the reading here-  
of for the ends for which it is published;  
as *prayeth*,

In the Year 1670.

Thy Servant for  
Jesus sake.

A. P.

B 2

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# The Account of her early conversation.

O my Soul, consider the wonderful goodness of God, revealing his free Grace and unbounded Love towards thee a poor Worm; oh how wonderful is this condescension, of his that thou shouldst be made an object of mercy? my soul forgets not his unspeakable love, let it be recorded, keep in remembrance these choice blessings of a loving Father, bestowed so freely on me in the Lord Jesus Christ the dear Son of his Love, who hath born with thee in many weakneses, infirmities, and ever seem'd to overlook all corruptions and set thee under his eye of pity, and compassion; O let this be a means more to incite to a near closer walking with God, that thou maist be born up against the wiles of Satan, thy subtle enemy, whose aim is to destroy thee for ever.

**I**N the 11 Year of my Age the Lord was pleased to take away my dear Mother, my Parents were very dear and tender of

me and did not leave me without instructions of the things of God; At that time the Lord was pleased to carry out my heart to things I then knew not. For as soon as my Parents had taught me *there was a God*, I had an awe upon my heart concerning him, I could then reason with my heart and said, *the Lord made me, and he made me to serve him*, and I must do it; so being young, the Lord was pleased in the freeness of his Grace, to kindle in my heart some *small sparks* of affections to himself; I remember on a time a little Brother of mine was sick and my Mother being very tender of her Child, one Lords day would not go to Church, which caused me also to stay at home, but wanting employment, out of my Mothers sight went to work about my babies, at night the Lord was pleased to take a way the Child I standing by the Cradle, which brought a fear upon me presently that I had been the cause, by my working that day, of the Lords anger in taking away my brother.

I also remember that I went out and wept bitterly, in the consideration of my days work, but never let my friends know it, I was much troubled at it, but hoped such was the ignorance of my heart that all would be well again by my praying and going to Church, which

which I was careful to do and feaſſul to omiſſe one duty which might hinder the means of my ſalvation, and cauſe the Lord to be diſpleaſed with me.

The Ten Commandments was much upon my heart making that my only rule to walk by, and was earneſt with the Lord that he would help me to the daily obſerving and fulfilling of them for I then knew there muſt be a greater power then my own to inable me to the performance of it, alſo my Parents taught me in my *Catechiſm* what was my duty towards God and towards my Neighbour, & by my continual ſaying of them the Lord was pleaſed to work them upon my ſpirit, and into my affections and then in mercy to take notice of me in the freeneſs of his Grace, and tender mercy to own me in the Lord Jeſus Chriſt, whom I was ignorant of as to what he had done and undergone for my ſoul, but now I can't but admire to behold the infinite goodneſs and tender love of God, who was then pleaſed to chuſe me from amongſt my Brethren, and his own ſelf took care of me, leading me by many paths of providence, paſſing over all my Corruptions, my weakneſſes and my failings cauſed me to find a tender hearted Father of a great and Holy God, oh how ſweetly hath the Lord been

pleased to carry on the work of Grace in my  
 poor unworthy Soul ! How exceedingly doth  
 his Glory shine and his goodness appear in  
 that he who is the high and mighty One, the  
 Great God of Heaven and Earth, the King  
 of Kings, and the Lord of Lords should con-  
 descend so far as to cast his eye upon a  
 Worm, much more *His love* upon a distressed  
 creature, About the same year of my Age,  
 the Lord was pleased to take away my dear  
 Mother by which I had a great loss, yet know-  
 ing it was my duty to trust God at all times  
 I laboured therefore to be content and the  
 Lord was pleased to bear me up by conside-  
 rations of his *love*, I was in the time of my  
 Mothers life sickly and weak, subject to di-  
 vers bodily infirmities, which made my Mo-  
 ther the more tender of me, hence I was  
 more sensible of my great loss, but such was  
 the goodness of God that he was pleased then  
 wholly to take away my distemper and so  
 heal me that I have through his mercy never  
 since been troubled with it, I fell under some  
 other tryal but the Lord was pleased to in-  
 large my heart to lay open my case before  
 him and in mercy caused me to see that he  
 did not despise my poor supplications, but  
 was graciously pleased to sweeten my trou-  
 bles, and by this to comfort me in that they  
 carried

carried me nearer to the Lord, sometimes he was pleased to mitigate them, but mostly gave me strength to go through them and patiently to bear them, thus was the Lord pleased to exercise his loving kindness and tender compassions to my poor soul carrying of it as a Lamb in his Arms; But oh why was my heart so dead that I was so long contented in a state of Ignorance, and not more desirous to come to the knowledge of his ways? but thou O Lord art good and thy ways past finding out, thy tender compassions never fail; those whose hearts are upright before thee; O blessed is the Soul to whom *thou imputeest no sin* for certainly O Lord shouldst thou have been so just as to mark what was done amiss, O Lord my sins, my corruptions, my daily actings, besides that guilt of original sin brought into the world with me was enough to have sunk me into the bottomless pit for ever.

I could not see the need I had of my troubles, nor the end for which they were sent, but bless'd be thy Name O Lord, who in thy righteousness and goodness, and tender mercy didst afflict me, thou mightest have spared thy pains and have bestowed those sweet discoveries of thy love on such who would have better improved it, and have let  
me

me perish to all Eternity.

Oh how is my soul bound forever to extol the riches of thy grace, now I have seen his glory, I abhor my self in dust and ashes, oh how unworthy am I to appear before thee? but blessed be thy name who have not left me in despair; but in the sight of my unworthiness and the wretchedness of my condition, caused me to see that there was hope concerning this matter, that thou hadst laid help upon one who was mighty to save.

About a years time I lived very contentedly and in much ease, in my outward conditions, but I began to be unmindful of the Lord who had done so much for me; Oh how apt was I to forget the rock of my salvation, I began to find these things indifferent to me, which before I had prosecuted with much Zeal, the dishonoring of Gods name by others being so common where I was, I did not find my self so affected as before, nor so much troubled at it, till the Lord was pleased by new allarmes to awaken my drowsie soul, which was so willing to be lulled a sleep by Satan in a sinful security, and by afflictions some outward trouble, brought me truly to consider my wayes, and to lie low again before the Lord, often spreading my condition before him in private, who was graciously pleased  
once



once more to look upon me and caused me to see the tenderness of his love towards me.

Then did I begin to grieve at their dishonouring God by their profane walkings, and the Lord was pleased to cause an aw upon my spirit concerning him and his ways I was mighty desirous to receive the Lords Supper, but I dared not, I wondred at some that made so light a thing of it, when I found it to be of much weight upon my spirit, I found them in their ways very prophane and cold to any good duty, I then began to apply my heart unto the Scriptures, desiring the Lord to give me an understanding therein, it was much upon my spirit to desire that the Lord would be pleased to open my heart as he did *Lydia's* that so I might attend unto the things that were of God.

It pleased the Lord, my time being expired at school, to return me home to my Fathers house Mr *Pierce* being then Minister, the first Sermon I heard from him did much take upon my affections and raise up my desires unto the ways of God, preaching from the 4. Cant. 7. 8. *I thou art all fair my love, there is no spot in thee.* wherein he opened the beauty of a Soul in Christ, and the love, the Lord was pleased to honour such a Soul withall, this filled me with desires and longings to be such

a-one, but how to attain unto it I did not know, then was I full of fears and doubtings, and Satan brought into my mind my evil and unworthy walkings, under so much of the love of God as I had been partaker of this made my Soul walk heavily under much dispute a long time and when the Lord was pleased to come into my heart by a word at any time which did refresh me, it lasted but a little time.

The Devill would be ready to tell me, that was not my part, I was too apt to catch at *Childrens bread* and think that my own which did not belong to me, thus did he follow me a long time, robbing me of the comfort of many a sweet Sermon, making me walk in such sadness which was taken notice of by my friends, I would fain have related my condition, and declared my doubts but could not do it, yet in these doubts found some comfort, I found my Soul much carried out in love to Christ, I could delight to sit alone and meditate on the love of Christ, held forth in the Gospel to poor sinners, and in the former testimonies of his love wherewith he had followed me in every outward providence my soul would be many times carried out to admire the freeness of his love, my soul longed for such a heavenly communion which  
put

put me much at the throne of Grace to desire one glimpse of his Glory, one testimony of his love in Christ, but Satans suggestion put me to a loss in my comfort he would often perswade me I was a *Hypocrite*, and that I was fallen from Grace, this was a sad and great burden upon my spirit, and I thought my sins was so great I must cry out with Cain, *my punishment should be greater then I can bear*, yet was the Lord in his goodness pleased *not long to leave me* in this condition, but to incline my heart more, and with much affection to the word, remembering the deadness of spirit I had been under.

There was few I was acquainted with whom I could in the least have any converse with in the whole Town, thus did I labour to keep my troubles to my self, I remember a sentence which did something refresh me (which was) *He will lead sinners in the right way*, and the Lord was pleased to come into my heart with this truth, *I never said unto the house of Jacob seek ye me in vain*, then did I go unto the Lord and earnestly desire the assistance of his spirit to seek counsel, in this matter I sought over the book of God and begged of the Lord with tears, that he would be pleased to give me a *right understanding* in what I could not well apprehend, so gracious was the Lord

at

at that time to give in answer to my poor request and caused me to find much sweetness and comfort in reading, which before I never had found, this raised up my heart to praise the Lord for his mercy towards me and gave me much comfort in that I hoped the Lord had not forgotten to be gracious but had in mercy owned himself to be my God hearing prayer, and that the poor weak prayer of a wretched miserable creature (who was looked upon with the eye of scorn and much despised) this carried up my soul to joy in the Lord with praises to him, in which I found much comfort and encouragement, then did I in my heart resolve to wait upon the Lord with my poor petitions for strength till he should please to give me a clearer evidence of his love, and the true knowledge of his wayes, which I desired to know above all earthly things, thus was the Lord pleased to come in with a gracious influence of his holy spirit whereby I received comfort *from every sermon* I heard, for about 2 Months space.

But then how was my sinful and deceitful heart *puffed up*, what thoughts did I begin to have of my self how had the Devil changed his note and told my proud heart, my state was now good and my graces were much increased, for which I ought to be much esteemed, how ready I was to do any thing which might  
secretly

secretly make me bethought well of by such as knew it, then did I walk as one that was well principled in Religion and a great professor. O wicked wretch that after so much love should dare to be so careless as to let Satan steal away my heart, yet the goodness of the Lord whose mercies endure for ever, would not suffer me to rest in this condition, but was pleased by a Sermon to make me behold my condition and search into with a single eye, the subject he preached from was the 25 of *Matthew*, the parable of the ten virgins, whereby he shewed how far a carnal outward professor might be like a *real* Christian, and yet have never a dram of grace which the Lord was pleased to fasten upon my soul making me to weigh my actions and the thoughts of my heart with the pure word of God where I found much unsoundness and rottenness, then was my heart cast into its former sadness, then was the Lord pleased to *humble* my soul under the sense of a *proud disordered heart* and made me to be more watchfull to my ways and apply my heart to reading and prayer, which before it was much streightned in.

Thus did I look into the waies of some other professors, where the Lord discovered

to me many weaknesses and failings by comparing of their wayes unto the pure word of God, I saw a shortness of that Gospel spirit the whole Gospel so sweetly treats of this was a stumbling block to my soul thus was my trouble greatly increased wherein *Satan* was very buſie to deſtroy the comforts I had formerly had, None could I find to declare my trouble ſo malicious was the fire brand of hell to cauſe ſeuerall jealousies in the hearts of people what might be the cauſe of my trouble, and as *David* ſaies *my humbling became a reproach unto me*; I cared not for company but moſt to be alone; in which I did contemplate the ſweetneſs of his Divine Mercy, yet deſiring the Lord would eaſe me of my burden, which I thought to be very great often ſhould I ſit and bewail my ſad condition, and be ready with *Job* to curſe the day of my birth, yet in this my diſtreſs the Lord was pleaſed to bring me to his feet, then would I come with tears and offer up my poor ſupplications before the Lord, where I found my heart much enlarged being affected with the love of God to ſinners, and carried out much upon thoſe words, *call upon the Lord and he will hear thee, he is nigh unto all that call upon him, to deliver them out of trouble*, and many more ſweet and ſeaſonable Scriptures was the Lord pleaſed graciouſly to bring in.

into my remembrance, and powerfully to apply unto my heart. which made me go often unto the Lord and spread my condition before the Throne of his Grace, having much encouragement to hope in his mercy, thus did I find much comfort and sweetness in my secret communion with the Lord and found much ease in my troubles, which I took as gracious returns of my poor broken prayers, and was much carried out to trust in him and to wait upon him, then could I sit and call to remembrance the mercies of old as a tender and a loving father, who nourished up my poor soul, which made me exceedingly admire the infinite riches of his Grace and the freeness of his love in Christ Jesus to my poor Souls; which made me often cry out; Lord what am I that thou shouldst take such notice of a poor creature, that thou shouldst cast thine eye of love upon me, (though the Devil would yet be busie and often cast into my thoughts doubtful fear) what was there in me should cause the Lord to pittie me, and indeed I could do nothing in my self, which began to increase my trouble, yet I remembered it was the saying of David when my father and my Mother forsook me, then the Lord would look upon me, this did at first revive me, but then I considered David was a holy man

after Gods own heart, how dare I to lay claim to any thing belonged to him.

Thus was my base distrustful heart exercised with variety of temptations by the Devil, as to distrust the goodness of the Lord; and so rob my soul of the comforts he was pleased many times to come in withall, many times has the Lord been pleased to come in by a Sermon to my soul, and as it were spoke unto my present condition, but oh how dull have I been to remember, and how did my unworthy walking cause those blessed truths to slip out of my mind, yet was the Lord in mercy pleased to keep my heart sincere before him, to plead for mercy for the Lords sake, for whose sake he was graciously pleased to continue his tender and compassionate love unto me,

The



*The sweet experiences of the  
tender love of God to my  
Soul, at Mrs. W. at  
School.*

**T**Hen was the Lord pleased in much bounty to appear very gracious to my poor Soul and drew out my heart much to long after the knowledge of his waies, now being yet under the old way of Worship, I besought the Lord truly to convince my Judgement as well as my affections of the way which is of his own setting up, but for a small time the Lord was pleased yet to leave me to my self that I found my self at a loss being dead and dull yet performing outward duties but with little spiritual life, and my heart also was carried out after vanities, then I found that I had lost the former sweet in-combs of the Lord, and the refreshings of this blessed spirit, and was as one lulled a sleep by the deceitful enchantments of Satan, and malicious devices.

O wicked and deceitful heart; how couldst thou so soon forget such bondage delivered from such ~~frags~~ as the Devil had so often got thee into, how soon hast thou forgot the God of all thy mercies how hast thou made the Lord to serve with thy sins.

Yet once more was the Lord pleased to call me out of my benumbed conditions and shewed how I was running my self into my own destruction.

Oh the goodness of the Lord who never did leave me but to ~~see~~ *my own inability* to live without his help, then did the Lord in mercy convince me of the emptiness of all Earthly vanities and also of that way of formal worship that it was a dead carnal lifeless thing under which my soul could not prosper and so growing weary of it more and more at length besought the Lord to guide my poor ignorant Soul which was so easie to be led away with every wicked and subtle device of Satan, my heart desired much to *hear good men*, and when I could with convenience, which some took notice of and said I was one whom the Apostle speaks of, *having itching ears, ever learning, &c.*

This did much afflict me, about which the Lord was pleased to give me a heart to seek him and that earnestly for his assistance in the know-

knowledge of his truth ;

One more experience of the providence of God appeared unto me, as an encouragement to trust in his mercy and to wait upon him by prayer for all things, I had at that time a dislemper upon me of which I saw no hope of cure, yet one day particularly being in a serious meditation of the infinite goodness of the Lord, toward me, the Lord was pleased to direct my eye upon a place of Scripture where I found the woman coming to the Lord, confessing that she had spent all she had to be cured of her infirmity, and one touch of Christs garment had done it, from thence may not I come trembling that have received so many testimonies of his love & tryed so many medicines before I came unto the Lord, or looked up to him for help then did I bewail my unprofitableness yet went unto the Lord in the language of the Lepper and said Lord if thou wilt thou canst make me clean, who was not deaf to my poor request but in some small time was graciously pleased as I may say without means wholly to clear me of it, this mercy carried up my heart more to praise the Lord then any yet I had received who notwithstanding all my weaknesses and sinfulnesses was graciously pleased to follow me with many mercys.



## Of further discoveries of Christ,

*Then was the Lord pleased in his gracious Providence to remove me to a place in H. Sh. where I had much more advantage of means and helps for my poor Soul.*

**V** Here the Lord was pleased to give me through his grace, a little more insight into the mind of Christ, evidencing himself to be a God gracious and merciful, abundant in goodness, &c. I was filled with admiration, to see the holy glorious God, abase himself to so poor a wretched Creature as I then was, I cryed out with earnest desires and longings after more of the knowledge of this God, but here came I under strong temptations, Satan was

was powerful in raising up of spiritual Pride, but the Lord whose goodness never failed me, did then take care for me, thou O Lord who broughtest me out of the Pit of despair, O suffer me not to climb up to the Mount of Presumption, then was the Lord pleased in the tenderness of his love to convince me that the poor in Spirit, were heirs of the Kingdom; that the lowly Soul was his habitation, then I besought God, begging at the Throne of Grace, for the assistance of his gracious Spirit, without which I could do nothing, and that he would humble me even to the dust, that so my Soul might not loose the sight of that Glory revealed in the face of Jesus Christ.

This the Lord was graciously pleased to grant, and sweetly bring me to see a riches in Christ Jesus and that this was more to be desired then all the treasures upon Earth.



*The longings of her Soul  
after Church Fellowship,  
and all the Ordinances of  
Christ.*

**T**hen did I long after God, and the enjoyment of him in his own way, and said Lord thou hast made me, O lead me in *that way* wherein I may bring most glory to thy self, I durst not trust my own judgement but resign'd my self unto his will, and continued my petitions at the Throne of Grace, and at length he was pleased graciously to answer my poor prayer, bless'd be thy name O Lord, O let my Soul be enlarged in thy praise.

One day the Lord was pleased by a strange providence to cast me into the company of one that I never saw before, but of a sweet and free disposition, and whose discourse savoured

your'd so much of the Gospel, that I could not but at that instant bless God for his goodness in that providence, it pleased the Lord to carry out our hearts much towards one another at that time, and a little while after, the Lord was pleased to bring us together again for the space of three dayes, in which time it pleased God by our much converse together, to establish and confirm me more in the desires I had to j<sup>yn</sup> with the people of God in so<sup>er</sup>y, and enjoy Communion with them according to the order of the Gospel, she was of a society of the Congregational way called *Independants*, and gave me so clear a demonstration of their wayes, that upon considerations and searching of the Scripture for the understanding of which I earnestly besought the Lord) I was cleerly convinc't in my judgment. that this was the way which came nearest to the ru'e of the Gospel, and the commands of Christ, then were our hearts firmly united, and I blessed the Lord from my soul for so glorious and v<sup>is</sup>ible an appearance of his love, for I had many sweet refreshments given me at that time, when she was gone, I was sensible of the great mercy the Lord had been pleased to shew me, but in an instance snatcht it from me again, at which I began to be troubled, but after a few

re-

reflections to this purpose, why do I not pa-  
 tiently submit to the will of my Father, who  
 knows what is best for me, my soul was again  
 filled with hungriings and thirstings after God  
 for a more clear and full injoyment of him,  
 and that is that blessed ordinance appointed  
 for a seal to *confirm the Covenant* he hath  
 graciously made, through his dear Son with  
 all believers, this was at a time; when the  
 Lord was pleased as to outward appearance  
 to frown upon his people, it seemed an hour  
 of darkness to me, my heart was troubled,  
 then was I earnest with the Lord further to  
 direct me in the way that he should choole,  
 and the Lord was pleased to shine in with  
 some Gospel light, and cause me to see a vast  
 disproportion between a superstitious way  
 of worshipping of God and a spiritual sincere  
 way, in which spiritual Christians serve him,  
 then I said O that God would please to  
 bring me into the fellowship and Commu-  
 nion of his own people, and if he hath ap-  
 pointed them to suffer. Oh that I might be  
 one that he would count worthy to suffer for  
 the name of Christ, Oh how doth my Soul  
 desire to bear part in the affliction of *Sion*,  
 much rather then to injoy the mirth and  
 pleasure of an earthly Kingdom, then did I  
 cast my self upon the Lord and offer up my  
 Soul



Soul to him who knows how to frame it according to his own blessed will, then I said Lord hast thou the hearts of all creatures in thy hand, and hast power to turn them into what frame soever thou pleasest, bring mine into a conformity to thy blessed will, O do it Lord for thy mercies sake, then I made known my desires unto my friend by letter to joyn in society with that congregation whereof my friend was a member.

For about that time the Minister of the Parish intending to give the Sacrament preached a preparatory Sermon from 1 Cor. 11. 27, 28, 29. &c. shewing the sweet nature of that blessed ordinance, the danger of unworthy receivers and how a Christian ought to be qualified before partaking thereof at the hearing of which I was awakened and the Lord was pleased to come in with sweet comfort and refreshments considering the blessed provision God had graciously made for those that prepared to meet him therein; but I was troubled when I considered that very few or none of his Communicants were so qualified to appearance which was my great burden, for I longed much to partake of that ordinance but dared not so. do it in that manner and with such persons

None

None could I use freedom with in this matter but those who I feared would make my trouble greater but thou O God who art ever ready to help in time of need thou the wise counsellor wilt not be far from the Soul that truly seeks thee, then I called up on the Lord who was graciouſly pleaſed to grant an ear to my request, and through the help of my friend to bring to remembrance, 1 Cor. 10. 16. 17. v. by which I was much *establiſh'd*, but more when I ſaw the number of his Communicants whom he had examined and accepted ſuch as was very blind, ignorant, formal creatures then I came to a reſolution through the bleſſing of God to wait with patience till he ſhould ſee good to open away wherein I might enjoy ſuch ordinances in power and purity and ſo as I might expect Gods preſence and bleſſing, which at laſt he was graciouſly pleaſed to do making that my friend an inſtrument thereof.

Oh let my heart be more carried out to God with praifes, and put a new Song into my mouth, make it my work to glory that thy great name, ſince thou art thus pleaſed to own me in thy dear Son.



## Of Recording her Experiences.

**O** My Soul thou hast found by sweet experiences how good a thing it is to wait upon the Lord let not the gracious tast of his love slip out of thy remembrance but whilst he hath given thee life improve these mercies and the talent he hath lent thee, to his own glory, and let the gracious workings of the Lord as he is pleased to honour thee with incomes of his love, and the sweet breathings of his holy spirit, recount them here in order as the Lord shall give thee leave that they may be upon record against an evil day, a day of temptation, for how many pretious evidences hast thou lost, for want of remembering them, but now O Lord help me to deal faithfully with my soul

Soul in declaring thy power and the riches of thy Grace in the *daily remembrance* of thy mercies, O cause me to see the *growth of my Soul*, in Grace and in the *knowledge* of my gracious God, that my Soul may only aim at the Glory of my redeemer.

The Lord was thus pleased to carry on his gracious work with much power in my poor Soul, notwithstanding the Devils suggestions, many fears, &c. As that my condition surely was not yet so good as I did hope it to be, and to doubt whether my joy was not meer presumption, but the Lord in his goodness was pleased in a little time to clear it more fully to me and cause me to see by the workings of his holy Spirit, sweet evidences of his tender love and brought into my meditation many blessed promises which he was pleased to bless unto my Soul, *and confirm unto me with much establishment.*

The Lord being thus pleased by his wise Council and his tender love thus to *guide my unworthy Soul*, at length by his gracious providence brought me to the place where the Church met though they were strangers to me yet was he pleased to cause me to find much love and tenderness, and there I had that blessed opportunity to receive that sweet refreshing Ordinance which my Soul had so much

much longed after. Blessed be his Holy name:  
O thou my Soul since thou hast seen the grati-  
ous dealings of the Lord towards thee be not  
thou unmindful of his praise.

Improve thy talent to thy Masters use; lay  
out thy strength for God; and let thy heart  
be carried out for ever to remember the  
tender and unspeak ble love of thy dear Lord  
unless thou put thy hand to help, my strength  
is nothing, I am a po'r weak nothing nor  
able to do any thing if thou shouldest once  
leave me never so little.

The



*The Choice Discoveries of  
Christ to her Soul, when  
joynd to a Church, in the  
Lords Supper.*

**O** H how was the Lord in mercy pleased to manifest his Glory and goodness to thee *O my Son* in this Ordinance, in which he was graciously pleased by faith to draw thee up to receive those outward elements the bread and wine as presenting the immediate *body and blood of the Lord Jesus broken and shed for thy sins*, *O thou*  
un-

unworthy Soul how graciously was the Lord pleased to come with power, raising thee up to praise and admire the exceeding riches of his Grace in choosing thee to be partaker of so great a blessing, how was he pleased to fill thee with spiritual joy at thy returning home, and give thee leave to come into his presence to return him thanks with joy that he was pleased so graciously to manifest himself unto thee poor unworthy Soul, as a God hearing prayer and answering thy poor request with so much mercy, which the Lord inable thee for ever to remember to his Glory thou knowest I desired to do so even from my Youth, and if my deceitful heart deceive me not I dare appeal unto thee for the sincerity of it oh that thou wouldest make me *usefull* to thee in that way or any way thou shalt be pleased to choose that I might glorifie thy great and holy Name.

D

Sweet



## Sweet Discoveries of the Love of God in Jesus Christ.

Oh how good a God have I, who is pleased every day to bear up my Soul with the sweet influence of his gracious Spirit, and precious incenses of his tender Love, O how could I sit and meditate of thy loving kindness all the day long, where can I find any comfort in this World but in thy presence, there have I Lord indeed through thy Grace found a fulness of Joy, a time of endless pleasures; O what am I or what is my Fathers House, that I should be the daughter to a King that I a worm a poor detestable creature made up with clay and dust nay worse then a worm they being creatures which shall prey upon me for that I am appointed for their food, yet that the Lord of Hosts the Holy One of Israel the High and Mighty God, the King of Glory, the King of Kings, who is a King over the whole Earth, should



yet be pleased thou to abase himself as to base  
thoughts of love for such a poor unworthy wretch-  
ed creature as I am, oh how unworthy am I of  
thy favours, yet Lord because thou hast bid me  
hope in thy mercy I dare do no otherwise, nay Lord  
thou hast commanded me to believe, Lord I believe  
pardon my unbelief, that should in any ways cause  
me in the least to distrust the riches of thy Grace  
or thy unspeakable goodness which is thy Glory,  
since thou art pleased dear Lord to make a worm  
the object of thy grace, Oh let my Soul enjoy these  
sweet transcendent pleasures which I have discovered  
to my soul in the rich treasury of thy unbounded  
love whilst others take their fill of worldly vani-  
ties.

When I considered the sinfulness of my na-  
ture, my weaknesses, my frailties, and my  
many infirmities, oh what is there in me  
should ever cause the Lord to pity me or yet  
to continue his favour to me, in so unspeak-  
able a manner, N my Soul bless thou the Lord  
for Jesus Christ in whom the Lord is pleased  
richly to look upon thee? O happy is the soul  
that is born up by such a support; how  
wretched had my soul been, had not the Lord  
laid help on one who is mighty, hadst not  
thou had the Lord to be thy Saviour, Christ  
the dear son of God to be thy Redeemer I O

blessed be the Lord, and blessed be my Rock  
 who hath thus looked upon sinful mankind,  
 and thus loved the Sons of Men as to give  
 his only dearly beloved Son to dye for such  
 poor miserable wretches as I! *O the wonder-  
 ful goodness of God the transcendant and unspeak-  
 able riches of his grace in Jesus Christ! O my  
 Soul canst thou but be filled with holy ad-  
 miration at the infiniteness of his Glory. the  
 unspeakable and transcendant beauty of thy  
 dear Redeemer, this indeed is rich mercy.*

That the Lord should come into the World  
 and give his life a rancome for poor sinners,  
 but that thou shouldest be one for whom the  
 Lord was pleased to leave his glory to take  
 upon him the habit of a servant, the nature of  
 a sinful man, that thou shouldest be one for  
 whom the Lord became himself a curse to  
 redeem thee from the curse, that was due to  
 thee and from that which there was no Re-  
 demption but through the blood of that  
 pure and spotless Lamb, that Christ the Son  
 of God should give himself to dye a shame-  
 ful death for thee that thou mightest live, that  
 thou mightest be partaker of those glorious  
 benefis and gracious priviledges which came  
 by him? *O my son! that thou should be one  
 to whom such exceeding love is shown! O my  
 soul how doth the love of Christ constrain  
 thee*

thee to *love him*, O my poor unworthy soul how art thou bound for ever to admire, and only aim at and seek the glory of thy dear Redeemer! O my dear Redeemer how is my poor unworthy heart carried out to admire thy dear and tender love?

Lord if to *injoy the Communion* with thy Saints, and people here on earth be such a glorious priviledge which thou hast made my soul to long after; O then what is it to injoy Communion with thy Saints and Angels to all Eternity in the presence of my Lord and Saviour? What darkness can Eclipse that glory or rather will not that glory quite put out that glory which the World but falsly yeilds; what is all the glory of the World, or all the Kingdoms of the Earth compared to the apprehension of a Heavenly Kingdom in the soul here, much less to the full injoyment of it to all Eternity? What is all the glory of the world, but poor empty husks, poor deceitful vanities; a very lie, which at the best makes but ashamed, but Lord how glorious art thou in the *beauties of holiness*, my Soul, hath found enough in thee to fill it with a holy admiration: O that I might forever be admiring of thy glory: what are the treasures of the earth poor low base things, that we should have our hearts so much carried after them:

What is it the hearts of the World runs out so much after? Is it there was their greatest happiness? Is it not that they may gain abundance of riches? and what are they when they are gotten but thorns to put out their own eyes, they toyl and labour hard in the world for that which is at best of no inducing substance, and if they make a shift to keep it whilst they continue here, yet at the Grave this the great happiness must leave them; O miserable are they whose chiefest good consists in worldly vanities, what is all the treasure upon Earth to that in esteemable Riches, which are only to be found in Jesus Christ, of how much greater value is that one pearl of great price, then all the Pearls and Diamonds and the richest treasure upon earth. Lord fill thou my heart with Heavenly Treasure and let my Soul be rich in grace, oh that it might be such in which I might bring glory to thy Name,

## Meditations upon my Saviour's Love.

**H**OW excellent a thing is Love, how doth it adorn a Christian and comes most near the Image of a loving Saviour, never was any love like to his love, he loved us not because we first loved him, no we were enemies, yet even then he loved us and had compassion on us; *O the riches of divine Love*, see the sweet indearments of a loving Saviour; greater love can no man show then to lay down his life for his friends, yea but our dear Lord laid down his life for us when we were enemies, and from being enemies he is pleased to stile us friends, and not only so but behold what manner of love the Father hath bestowed upon us that we should be called the sons of God and if sons, then *Heirs* of God, and *Cosheirs* with Christ in Eternal Glory.

O blessed change from enemies to friends,

from friends, to Sons, and so heirs with the Lord Jesus of an eternal inheritance; O the gracious effect of this transcendant love, Now are we Sons of God, but yet it doth not appear what we shall be, why can greater testimony of love be shown then this to be taken into the number of Gods Children? to be counted Sons and Daughters of the Great and Glorious God? the Lord of Hosts; the High and Mighty King of Kings. Oh yes, it doth not yet appear what we shall be, now we see but darkly as in a Glass, but here is mercy, this is tender love, that when he shall appear who hath so loved us. even our dear Redeemer in his Glory, we shall be like him for we shall see him as he is, our dear Saviour who was content not only to lay down his life for us that we might be partakers with him of his Son-ship and also of the Glory.

*Oh the transcendant and unspeakable love of God to poor Souls, whom the Lord Jesus is pleased out of the rich treasury of his divine Love to reconcile unto God by the blood of the Cross, and what hath the Lord required again of us poor Worms for all his benefits, But that we should return him love again, and this is the love he requires that we should keep his Commandements, oh blessed Lord and thy*

thy commandments are not grievous but delightful to the Soul that loves thee, and what is thy Commandement dear Lord *this is my Commandement* (and it is a *new Commandement*) that you should love one another my Commandements are not grievous it is only love that is required, and that you should manifest it in obedience to my commands; one of which is that you *love one another*, but how dear Lord shall we manifest our love to thee in loving one another, how hast thou required that we should love one another, have not I set you an example.

Did not I *first love you*? and therefore give you this new Commandement, that as I have loved you so you would love one another, with a sincere pure unbounded love, such a love as seeks not your own things, but the good of others, such a love as is inward and not in outward show only, but in *deed*, and in *truth*, in the sincerity of your hearts, such a love as seeks the good and spiritual advantage of one anothers Souls, to love one another as I have loved you, or to love thy friend, as thou lovest thy self, most willing to do that which may be for thy friends good, although it be to some prejudice to thy self; this is love and by this you shall know that you are my Disciples, it thus you love

love one another; and by this men shall know that you are mine, such as I have loved from the beginning, *Oh dear Lord how art thou pleased thus to plead with poor clods of clay what sweet arguments of thine own matchless goodness.*

Art thou pleased to lay down thy life to draw poor sinful Sou's to thy self, O Lord whom dost thou ever bless with a clear sight of the least glimps of thy most gracious goodness, that yet would not love the Lord, are not our hearts harder then stone, How many is there do profess to love thee but in works deny thee, even in this great matter of love even in loving one another,

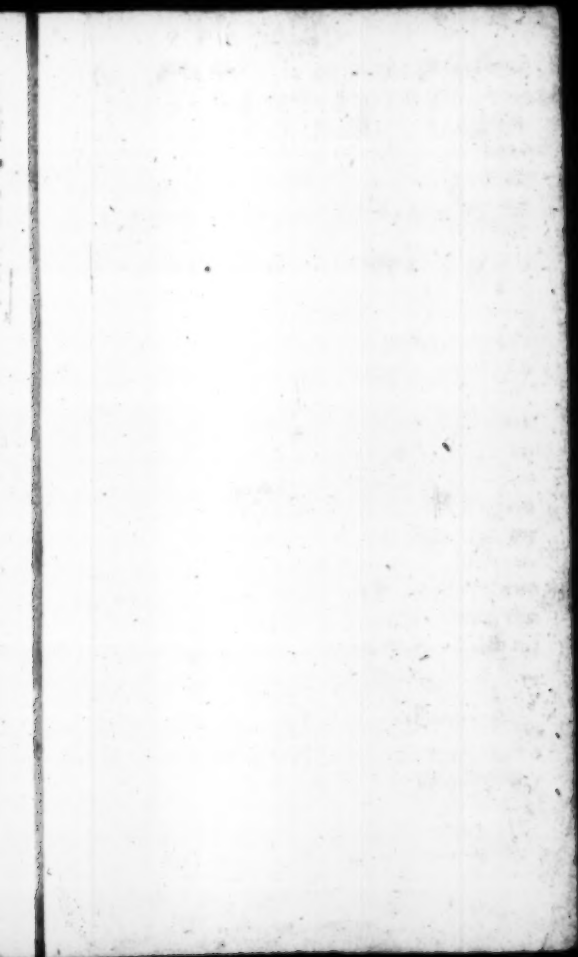
Do we not rather back-bite, and discover one another; where is that *tender bearing* one anothers burthens? Where is that sweet convincing spirit to reprove as should be in Christians? how few are to be found but such as fear both to reprove and to be reprov'd, to exhort or to be exhorted in that sense; where is that love which hides a multitude of faults? that love that works not *thinks* ne ill to his neighbour, where is that spirit of mourning over one anothers infirmities, that spirit of supplication in one anothers behalf, Lord where is this Spirit to be found in the measure it ought.



Sure but in few that do make profession  
 of thy name Lord! is there not *secret pride*  
 lies hidden through Hippocrisy in our base  
 deceitful hearts; whoever saw the Lord that  
 could not love, who Lord hast thou ever  
 brought under the power of thy *constraining*  
*love*, that are not willing thereto rest, but  
 Lord unless thou teachest by thy holy spirit,  
 and give us daily supply from thine own self  
 we can do nothing *O Lord we are not able to*  
*do one good action without thy especial grace*, but  
 here lies our fault still we have not power no  
 strength, Lord *we have not because we ask not*,  
 Our dear Lord hath said, *Ask and you shall*  
*receive*, O how largely is he pleased to  
 make promise unto poor worms, *Whatsoe-*  
*ver ye shall ask in my name I will do it*; and again  
 repeats it, *And if ye shall ask any thing in my*  
*name I will do it*, is not there a gracious pro-  
 mise from the mouth of him in whose power  
 it is to make it good; Is it not from the  
 Lord himself who is the only giver of all  
 good, whose word the least tittle of which  
 shall not fall to the Ground, O then, why  
 are we not more at the throne of Grace,  
 since he is pleased in mercy to afford unto  
 us so glorious a priviledge, O that my  
 soul

soul may abide sucking of thee; that my  
 heart may still more and more be carried out  
 with this sincere love, unto thee and thine; O  
 suffer me dear Lord once more to say with  
 boldness through thy Grace I will not let  
 thee go until thou herein wilt bless me,

but  
 Lord what is thou teaching by thy holy love,  
 and give us daily supply in mine own love  
 we can do nothing O Lord we are able to  
 do nothing without thy spiritual grace, but  
 here in our sight still we have not power no  
 more, Lord we know we cannot do a thing  
 Our dear Lord hath said, and you shall  
 know, O how largely is he pleased to  
 make promises to his poor worms, and how  
 he will keep them, and how he will keep  
 them, I have heard of a nations pro-  
 mise from the mouth of him in whose power  
 is to make good, is it not from the  
 Lord himself who is the only giver of all  
 good, who will work the least mite of which  
 shall befall in the Ground, O then, why  
 are we more at the throne of Grace,  
 than we are in mercy, O that my  
 heart may be a living sacrifice, O that my





This before her  
**Marriage.**

*La libre de mon Consolationes  
& la meditationes de  
mon Coeure,*

**Sarah Roane,**

**December 1660.**

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My Meditations from that blessed experience the Lord hath been pleased in much mercy through the infinite Riches of his Grace, to give my poor unworthy Soul, of his unpeakable love in Jesus Christ, by the preaching of the word and reading of the Scriptures.

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This before her

# Marriage.

A list of my Constatances  
of the marriages of  
my Constatances

St. Paul's Church.

London 1800.



My Mother, who has been blessed  
with the Lord, has been blessed in  
much mercy through the influence of  
the Spirit of God, to give my poor  
unknown soul of his unparellel love  
in Jesus Christ by the preaching of  
the word and reading of the Scrip-  
tures.



*Meditations of Wisdom in  
embracing the offer of Je-  
sus Christ.*

**W**ISDOM is accompanied  
with a most glorious train  
of Heavenly beauties, ex-  
actly formed into a scene, which doth pre-  
sent the souls eternal happiness and being u-  
nited with the souls make it partaker of her  
graces she carries ever with her. (and those  
that find her shall find with her) in esteem-  
able values and things of great price, happy  
therefore is the man that sits knocking at her  
gates for in her are all the paths of pleasure,  
and the wayes of peace, and what can be desi-  
red more? Pleasure is that the world is most  
eager after, but it is such a pleasure  
as ends in sorrows, these pleasures cannot  
bring peace to the soul, they may satisfy them-  
selves with vain hope and say peace, we shall

do well, but surely sudden destruction shall come upon them, *there is no peace for such saith my God.*

But now here is pleasure which proceeds from the breast of wisdom, such pleasure as will bring profit to the soul, and peace also, such pleasure as will never hurt the soul but make it happy for ever.

What is it people take pleasure in, is it not commonly in things that excel for richness, for glory and delight, &c. Pray consider what thing more glorious can we have then to be found in the radiments of Heaven for glory, for beauty, for splendor, for delight and comfort, such are not to be found in the earth, nor in the least to be equalled with it, to enjoy Communion with a God who is infinitely glorious, so that there is none like unto our God, to have an interest in a Christ, who is altogether lovely, and can it be express the good and comfort a soul in Christ is enriched withal, even with joy unspeakable and full of Glory? Oh what comparison can be made with the joys of heaven and those Rivers of endless pleasures, which are at Christs right hand for evermore, these are the pleasures which true spiritual Wisdom, is accompanied with, *may her paths are pleasantness and her ways are peace,* she leads in the  
ways



wayes of God; and those wayes are the wayes of peace, and worldly troubles can never overcome a heavenly peace, is it not a comfort to a Soul though in the midst of storms, in the world to see himself at peace with God, what sufferings would he think hard and too much for him to bear, when he sees his Soul in a bond of peace being reconciled unto the Father by the Son even Christ Jesus? This is not such a peace as the world giveth, no 'tis the *peace of God which passeth all understandings* which God is pleased to give unto his Saints alone as an earnest of eternal happiness; and 'twas the care of our dear Saviour himself at his parting out of the world to leave his peace with us even with his own, to bear them out and keep up their hearts in those tryals, temptations, and conflicts which they are sure to meet withal in their pilgrimage before they come to that holy Hill of Sion, that heavenly *Jerusalem*, that glorious City of which the Lamb himself is the light, which being attained the recompence surely outpassest very much the labour after it here is the pleasure of a true believer, in the fruition of God, and here lies his comfort in being at peace with God, and this can bear him up, and support him though in the midst of a fiery furnace; now these are the pleasures of the god-

ly, but the worldlings pleasures are of another kind, the wicked delighteth himself in worldly vanities, as if they were the greatest happiness, and truly so it is to them they think not of their eternal being, *but make provision for the flesh that they may fulfil the lust thereof*; And had rather loose heaven with all the glory of it, although it be a being of eternal rest, rather then part with their base lusts in which they take pleasure, and which they cannot keep long but may in the midst of those their pleasures be snatched away and sent to receive the reward of their actions in horror and eternal darkness. those that had rather sin then suffer for the cause of Christ here, shall assuredly suffer for their sin to all eternity, he is not worthy of Christ that cannot with content part with all for him, what is our all, even nothing, when we consider the gain we have by Christ, nay what have we of our own to loose what we have is it not from the hand of our heavenly father who is the giver of all good things.

We receive it and cannot he that giveth all take it all again whensoever he pleaseth, and if he through his infinite wisdom seem good to take those things from us which might through our base corrupt hearts proves snares

our Souls, and give unto us heavenly treasures, the riches of his grace and gift of his holy spirit, the true wisdom, to know him, who to know a right is life Eternal, and having of these how great will the exchange be, what cause can a Sou' in such a case have to complain, although he were stript of all worldly comforts, surely he ought to lay his hand upon his mouth and submit unto the Lord in all things; *Naked came I out of my mothers womb, &c.*

Yet sometimes the Saints of God, walk in heaviness under the afflicting hand of God; even when the Lord hath withdrawn his quickning presence from them, which made *David* lye sobbing under so great an oppression, also all the dear Children of God have been sensible of the loss they have sustained by Gods withdrawing of his presence from them, what, sad cries and complaints have the church made for the same reason? but will God forsake for ever, no, he will not, *for a moment I hid my face from thee but in everlasting kindness will I remember thee.* whom God loves he loves for ever, and chastisements are but effects of his love the dearest of Gods Children may stand in need of the rod of Correction.

And God is pleased as a loving Father to

try all waies for his Childrens good, he will hide his face from them that they may see the evil of their sins which hath caused them to loose the comfort of their Souls, and thereby return with repentance that they receive mercy, for he is a tender hearted father who looks with the eyes of compassion on his Children and will hear them when they cry unto him, he will put their tears into his bottle, so pretious are they in his sight, he will comfort the mourner and hath pronounced him blessed. O blessed be the means that brings such blessedness to the Soul? that it should be taken notice of by the great God, who would not be a mourner all his dayes to have such a comforter to help and succour him? and who would not forsake the vain pleasures of the world to injoy those heavenly felicities and eternal pleasures, which are at Christ right hand for ever more.

Lord give me evermore that bread and satisfie my Soul there with; O see where beauty lies, *the Kings daughter is all glorious within*, there's her beauty, not laid open to the eyes of worldlings, but in the sight of her well beloved alone, to the world they look black and swarthy, yet are they washed in the fountain of his blood hence they are declared to be *without spot*, the world seeth not these

these things, but the Lord is the searcher of hearts, and the tryer of Reins whose eyes go through the earth and knoweth who they be; whose hearts are *upright* before him; *O here is wisdom*, even in the *knowledge* of the Lord Jesus, whom to know, to know a right is life Eternal, to know God to be a wise just and merciful God to those that have his fear in their hearts, who desire to walk in obedience to his ways, and whose soul trembleth at his righteous judgements, but to such that wilfully disobey his commands and despise his Laws setting their hearts against God and fight against him by their lusts, the language of whose heart is truth, God seeth it not; God seeth all thy doings, ye the very *thoughts* are not hid from him, thou hast thy inventions, and g'oriest in thy strength, know vain man God laughs thee to scorn, if God sayes but the word thy devices shall perish and thou shalt be consumed in the fire of his Wrath? who wil come rendring vengeance upon such who obey not his word, and who can stand before a consuming fire, if the thoughts of God be so dreadful to unrepentant sinners here what will it be to such as the day of Judgement when they shall be summoned to appear before the presence of an angry God being only covered with their abominations

abominations, then shall they call to the  
 Rocks & fall upon them, and the Mountains to  
 hide them from the fierce wrath of an angry God,  
 who will consume them with the breath of his  
 nostrils, Alas then there is no Mediator for  
 their poor Souls, no interceder shall they  
 see, hee who would have been a Saviour to  
 them, now their Judge, then shall they look  
 back and consider the precious time they have  
 lost, the many offers of Grace they have  
 rejected, and despised the Spirit of the Lord,  
 which would have led and instructed them  
 in the way which leads to eternal hap-  
 piness.

But now it is too late, the time of grace is  
 gone, the day is past, Christ knocked at the  
 door of thy heart, but thou wouldst not, he  
 has proffered grace and mercy but thou re-  
 jectedst it, and wouldst have none of it,  
 Christ has ~~word~~ and ~~intreated~~ and ~~waited~~ that  
 he might be gracious, yet thou hast been  
 deaf and blind and hardened thy heart against  
 him who pitied thee and would have  
 brought thee out by sweet intreaties of  
 the way thou hast run headlong into, to  
 thy own destruction, but thy heart was filled  
 with vanities at best which now thou hast  
 found to be but shadows, and thine ears were  
 stoped

stoped and so taken up with thy lusts and  
 pleasures that thou couldest give no ear to the  
 intreaties of a Christ, nor the kind *invitations*  
 of a blessed Saviour, who has called upon you  
 to come and buy *without money or price* only  
 with the loss of *your lusts*, justly may it be said  
 that thy destruction is of thy self, that thou  
 hast willfully and willingly run thy self head-  
 long into that gulf of horror and eternal mise-  
 ry, O Soules, consider whom you do despise  
 what dulness is it thus possesseth you to re-  
 ject the Lord of life, whose service is so pre-  
 cious who is all *love & sweetness*, and the only  
 thing to be *desired*, what is there to be desired  
 that is not to be found in him, who is all ful-  
 ness, out of whose fulness his own receive  
 even grace for grace, and what can we see in  
 our minds to be more pleasant to us then that  
 which is but full and lovely what beauty can  
 be like this beauty, what *glory* can be equal  
 to thine, what is there can be compared unto  
 thee, O my Lord thou art all *together lovely*,  
 who do you despise, O see how wretchedly  
 rather (naturally) dost thou sit upon a dung-  
 hill and feed upon husks, rather then feed at  
 the banquet of fat things, feasted at the  
 Kings banquet, that had rather be bond-  
 slaves to Sin and Satan, which brings nothing  
 but

but shame and confusion both to Soul and body, then to be *freemen of Jesus Christ*, by whom comes *life salvation* and *eternall happiness*. what thing is there in the world is so requisite and so needful, that we should be thus b'inded, from beholding the necessity and the need we have of a *crucified Christ*, what things is there in the world so glorious and so beautifull that should take our hearts off from those heavenly objects, those celestial beauties, those beams of glory, that are set at the right hand of God, O then be no longer *fooles* but *wise*, *redeeming the time* get *wisdom*, which is of so glorious a nature as to bring you to the true knowledge of God who calls upon you saying

Blessed are they which attain to this *Wisdom*, and *lay it up in their hearts*, in so doing they shall find riches and honour profit and pleasure and that of a higher Nature then any the world can produce and with all that blessed peace of conscience which brings the Soul to joy eternal. what are the *riches* and the *honours* of the world? riches *take wings*, they are but a little dust, things which God in an ordinary way of providence gives to the wicked, when he has denyed them to the dearest of his Children; aye, and they are the



the wickeds portion, therefore grudge it them not, for they are their good things in this life, but thine are laid up in the *bosoms* of the Fathers love, theirs shall be but for a time, but thine for eternity, besides, they that have most of them have them not without their trouble, they are empty having no substance nor reality in them, but shadows.

Which by a fair shew, delude the Soul and draw it in to a snare, these are the things the world is so eager after which being gained the value of them would not counter vaile the loss of the least smile of God, how much better is it to *gain Christ* though with the *loss* of the world and all worldly injoyments, then to gain the world with the loss of Christ; So likewise *honours*, they shall all fall, and come to nothing, keep it as long as thou canst which will be but as long as thou livest, it is but for a *moment*, and there be many things may combine together to cut it short even in the midst of that moment, but say thy *honour* should carry thee to the Grave it will leave thee there, it will not carry thee to Heaven, the wise and the honourable dyeth as doth the fool; the poorest man that is, can claim so much ground as to bury them in, and thou canst do no more, of earth thou wast made and to earth thou shalt return, there is nothing more

more sure then what is *honour* worthy? [world-ly honour]

What fools are we when at the best it is but *vaiety* and most that are in honour perish as doo the beasts: *happy is the man whom the Lord the King of Kings will honour with his grace & holy Image*, surely the best Robe is put upon him even the Robe of *Christs Righteousness*, the White Robe of his innocency, the Ring shall be put upon his finger, and he shall be more glorious and *honourable* then the Kings of the earth; you'l say, 'tis honour to a man to have the King his friend, much more honourable it is then when the King is his Father and if this be honour to be a friend or child to an earthly Prince, of how much greater honour is it to be the child of the Heavenly King, who is so infinitely above all the world, that the whole earth is but as the drop of a Bucket on the small dust of the Ballance unto him, at whose feet Kings shall lay down their crowns, and Rulers shall be in subjection, and when he speaks, who can resist his power? who with his voice maketh the earth to tremble, the Lord who is mighty in power, in wisdom, in knowledge, in mercy, and in truth, who made all things out of nothing & can with one word of his mouth reduce them to nothing again

gain, he is the King of kings and the Lord of glory, he pulleth down and setteth up as he pleaseth.

Here then lies true *honour* and true *happiness* even in the *favour* of this God; O what advantage has that Soul over the world whole Soul hath an *intrest* in the Fathers love as there is no love so great so there is no love so true as that where with he love h his peculiar ones, his love it is a *transfendant* love, so it is in *comprehensible* love, it hath no bound, but it *indures* forever; what love is there like unto it? what variety and change do we see daily the world produceth; in this matter of love of creatures, to day we may see a *few* of love and affectionous and think we are happy in them but how suddenly do they change, how little a thing will set them at a distance and break their amity; O this is the *love* of the world and what ist worth? but here is a love whic h is not subject to change as to the *Nature* of it is such a love as the substance of a mans *house* will not purchase, which the Lord of love in *spires* his people with it is a *Spiritual* and *evangellicall* love, such a one as proceed from the divine nature a perfect love which admits of no change his love is infinite and eternal whom he loves he loves forever, A Soul once received unto the Fathers love shall abide for

forever; *Who shall separate us from the Love of God which is in Christ Jesus neither height nor depth nor principallities nor powers neither things present nor things to come shall do it; Death it self cannot take this love from his beloved ones, no it will but make a way for the perfecting of that love which here we enjoy but in part.*

The *love of God* is also a tender and *compassionate* love, the love of friends wax cold but the love of God shall never be diminished, *A mother may forget her child, but such is the Nature of our Heavenly Father who hath ingraven his beloved ones so deeply in his heart that 'tis impossible they should be forgotten* sometimes he is pleased to correct his dearest Children, but it is as a dear and loving Father *chastising whom he loves*, sometime he hides his face but 'tis for a *moment* that he might remember them in *everlasting goodness*, he looked upon us in our low estate when *no eye pitied us*, then was a *time of Love*, then the Lord had compassion on us, and out of his infinite *wisdom* found out a means for the recovery of our Souls, *he laid help upon one that was mighty*, even his dear Son, the son of his love; who gave himself a *ransome* that he might redeem our souls out of eternal misery; behold with what manner

manner of love the Father hath loved us when we were vile wretches, sinful creatures he sent his only begotten, who was willing to leave his Glory to invest himself with misery for the good of Souls, he that sate at the right hand of the Fathers Glory, he, even the Lord of Glory took upon him the form of a servant.

He became poor for us that we through his poverty might be made rich, and heirs of the Kingdom of glory; O what was there in us to invite the Lord thus to love us, it was an act of mercy alone, riches of his Grace bestowed upon us in Jesus Christ.

O then why doe we spend our mony for that which is not, why doe we spend our pretious time in catching shadows, and in the mean time let go the substance, why doe we promise our selves good out of vanities, which are nothing but deceit, and in the mean time deprive our selves of that Soul satiffying comfort which can only make us happy to all eternity; is God so gracious and is the riches, of his grace so freely bestowed upon us O then shall we any longer reject so great a blessedness doth Christ stand knocking at the door of our hearts out of love to our  
soul

Soules and shall we deny him entrance, shall we despise his calls,

And those tenders of Grace made in his word, those *intreaties and sweet invitations* sent unto us to *compel* and bring unto him, to bring to life it self, and so raise us out of the Grave of Sin, wherein we lie and so be made partakers of that *divine nature*, and Co-heirs with him in the Kingdom of Glory, and shall we now continue still in our stubbornness, and resist wilfully our Soules good, shall we whilst Christ wees & intreats us in his word and by his Spirit to be *reconciled unto God*, to lay hold of mercy before it be too late, stop our ears and harden our hearts to our own destruction? he can raise up Children out of the dust to praise him! 'tis the love and tender compassion of God towards us who wills our Salvation, and would not that we should perish, but should live forever, shall we for the love of a base lust forgo so great a blessedness, O hardness of heart, blinded and benumbed with Sin, who having any sense would not melt before beams of *divine love*, what heart so hard as stone cannot but be pierced at the considerations of that love which with Christ hath loved us.

In

In whom is all fulness and will give out his fulness, in such abundance into thy Soul, as shall make thee for ever happy, who would not joyfully submit to be under the protection and sole Government of such a King, whose yoke is easie, and whose burden is light, whose ways are pleasant and whose paths drop marrow and fatness, in whom is all things and who is infinitable to supply all wants, and whatever thou standest in need of. Oh consider what a blessed comfort is it for thy soul to have such a friend, to stand by thee at the great and terrible day, when the Lord shall pour out the Vials of his wrath rendring vengeance upon those who have wilfully neglected and made slight of those renders of love and mercy, the Lord has so freely offered unto them, who have despised the means of their salvation.

F  
 of God, which my soul  
 Grace hath expected, and  
 put me upon the ground  
 where with the Lord hath  
 in the good and eternal  
 souls of my dear friends  
 we



To my dear Brothers and Sisters, this poor, yet sincere Manuscript of my truest love, from the serious Meditations of my Soul, out of the blessed Word of God.

**E**xhortations never come unseasonable; never are unuseful unto the Soul, who *delights* it self in the wayes of God, which my Soul, through Grace hath experienced, and that alone hath put me upon this according to the measure, wherewith the Lord hath inabled me, to desire the good and eternal welfare of the Souls of my dear Brothers and Sisters, and as  
we



we are all one in flesh and blood, oh that it were the will of the Lord that we might be all of one and the same spirit, sanctified by faith through the blood of Jesus Christ, (and it may be) as I hope it will (a Sisters counsel) which hath experimentally tasted the wondrous goodness of God, may work yet more upon you through the operation of his good spirit, therefore suffered me to say it is good to seek the Lord whilst he may be found to call upon him whilst he is near.

Oh that I could perswade you to lay hold on time, whilst the day lasteth, not to resist the tenders of Grace, when they be offered to you, least they be hid from your eyes, it is only the infinite wisdom, goodness, and mercy of God, which only causeth him to look upon such sad wretched rebellious creatures as we are, who could of stones raise up Children to praise him, he hath no need of us nor our services. but the need we had of a Saviour, hath caused him to look upon us when no eye pittied us, and in his infinite wisdom found out a means of deliverance even the dear son of his love, whom he hath given to be broken, bruised, suffer death, and become a curse for poor sinners, that he might redeem them from the curse of the Law, but this privilege doth not belong to

all sinners in general, but to such who by a lively faith, lay hold upon this crucified Christ, else they who are sinners, will be sinners still they shall dye in their sins and the wrath of God will be upon them to all Eternity, great is the misery of a *Christless* and *graceless* soul, being an enemy to God, then how can God be otherwise then an enemy to it? Oh how can a soul rest in such a condition as this, what peace can they have.

Doth it not then behove every soul to be earnest in searc hing to find out the true estate of his soul knowing for a truth (they being the words of our Saviour, that *unless a man be born again he cannot enter into the Kingdom of Heaven, till they are regenerated & become new creatures in Christ, putting off the old man with his deeds and putting on the new man, which is after the spirit, in righteousness and true holiness, and this is all to be done by an imputation to Christ, that so his righteousness may become ours, and all those priviledges of grace and mercy which he hath purchased may be imputed to us through the blood of his Cross, and so by being in Covenant with the Father, through the Son we shall have all things, Oh what a blessed state is it to be in Covenant, with the great God of*  
 heaven

Heaven and Earth! Oh what a depth of Love is it, and how great a comfort is it to a poor soul covered over with a leprose to see a Physician not only able but willing to cure him, for a poor lost creature which sees himself undone, in himself by reason of the vast guilt and debt which lies upon him, the shame which lies upon his soul by reason thereof.

As not daring to lift up his eyes to heaven when he shall not see only his debts paid, but also Christ his advocate pleading with the Father in his behalf, oh here lies the Sou's true happiness, and here is a believers comfort, that Christ died not only for sinners, but for me, a sinner, what is this to me, or what comfort can it bring me to have a notion as most of the World hath, that Christ died for sinners, and I am one amongst the rest, and therefore I hope to be saved by Christ, had I no greater evidence for heaven, my condition would surely be ever miserable, but blessed be God it is otherwise with me, and certainly if it were not, my soul would be in a very restless condition, oh did but any of you know what it is to be in a state of Grace, you would surely see a sweet change you would look over and lament the many precious hours you have let go in seeking

after vanity, and in the mean while lost so much sweetness and comfort as is to be had in the knowledge of Gods ways, which are the things only delightful, having *substance and reality*, and can only profit the Soul, All other things are meer shaddows; empty husks, which cannot satisfie the Soul, these things which appear so pleasing to you now, would (when by Grace you come to see the evil of them) be the objects of your hatred; there is nothing so *glorious*, so *sweet*, and so *lovely*, as is the Lord Jesus, *he is altogether lovely* to a gracious Soul, who has tasted of divine goodness, and hath been refreshed with the *sweet* streams of his Love, which had you once but tasted, you would surely see all earthly enjoyments but poor, vain things, and count them all as nothing, yea worse then nothing in comparisson of that hidden treasure, that unsearchable riches, which is laid up in the Lord Jesus, and shall be revealed in his Saints, oh that the Lord would incline your hearts to consider and weigh these things in your mind, which is it better that your bodies, should for a moment of time enjoy the deceitful pleasures in this World, then that your immortal Souls should enjoy those transcendant and *certain pleasures* which shall never fade: those heavenly

venly Mansions of eternal rest; which those  
 Souls shall find who are in Christ, at the last  
 day and shall live in the presence of their  
 dear redeemer for ever, where the Soul  
 shall never find more trouble, but *be ever*  
*praising the Lord*, and singing *HAL-LE-LU-*  
*JAHs* to the *King of Saints*, oh how glorious  
 a time will this be, who is it then, that  
 would not be content (with Balaams) *to dye*  
*the death of the righteous*, but unless we live  
 the life of the righteous our latter end would  
 not be so, *if Christ be not in us, we are repro-*  
*bates*, we lye under the heavy Wrath of an  
 angry God, and as it were dropping into  
 hell every moment, there to receive the just  
 reward of our doings in eternal destruction  
 from which there is no redemption, in a Lake  
 which burneth with brimstone and fire, and  
 never goeth out, is not *assurance* better then  
*suspence*, is it not good to have assurance a-  
 ways about us, that when we shall come to  
 render up our Souls at what timesoever they  
 are required of us, we may have nothing to  
 do but resign it unto our fathers bosom? Oh  
 presume not in thy own supposed goodness  
 Nothing but Christs blood could purchase  
 Redemption, and if by a lively faith thou  
 canst lay hold on him thou shalt be made  
*partaker of Christ and his benefits his righte-*

ousness made over to thee.

Then mayest thou with boldness, thorough Christ, have access unto the throne of Grace, and, through the Son, injoy communion with the Father, being related to God, having him to be thy Father, being a member of Christ, being bone of his bone, and flesh of his flesh, the temple of the Holy Ghost, the Spirit of God dwelling in you; and is God thy Father then consider who 'tis is pleased to own thee for a child? not a man, no nor the best of men, would you not think it great honour to be the Son of some Noble Man, much more if you were Son to a King, is it honour to be Son to an earthly King and will you count it no glory to be Son to the King of Kings? will you give honour to an earthly King and will you not honour him by whom Kings Reign? surely if God becomes thy Father he deserves honour from such a poor wretched creature as thou art? consider the transcendent love and infinite wisdom of the great God in calling all out of the world, if thou belong to him; he will look on thee when thou art in thy blood when thou art covered over with a Leprosy of sin, and corruption, and no eye pitied thee, when thou wert dead then he saith, Love ye being an enemy he reconciled to himself, through the Blood of his own Son, the

the Son of his love in whom he was well pleased, in whom he delighted, in whom there was no sin neither guile found in his Mouth, yet this was the infinite unspeakable Love of God for poor sinners and for our sakes was the Lord of glory willing to come down out of the Bosom of his Father, into the Circle of corrupted earth, to disrobe himself of his glory, and take upon him sinful flesh, nay, he took upon him the form of a Servant and humbled himself unto death, even that cursed death of the Cross, that he might exalt thee and purchase for thee a crown of Glory; what heart is there but a heart of stone that these charactors of Gods unspeakable Love cannot make impression upon, have you seen the Love of God in Christ and not been touched with a lively sence of so infinite a mercy, have you experienced it is any wise and not found the love of Christ to be a constraining Love? surely, those that have tasted the grations sweetness of the Lord, will be filled with a holy admiration, and will have a heart full of breathings after those Heavenly visions and long for a more intire Communion with the Father of mercies and the God of Love;

But these seem to be strange things to a carnal Soul, they are not to be seen with the eyes of flesh but by the eye of faith through the  
 opper,

operation of the Spirit the holy Spirit of God the holy Ghost the comforter which our Saviour promised to send to his disciples and with them the whole elect of God, now did we but consider the miserableness of our condition by nature, being dead, dull, blockish, having no life, or sense at all in any spiritull action, yet that the Lord should awaken such out of the graves of there sins and reveal the righteousness of Christ unto them, who can but admire the infinite goodness of our God, now when this spirit of God workes it comes with power, discovering sin, and teaching the Soul to deny all ungodliness and sinfull lusts, and to live righteously and soberly in this present evill world, the Soul is convinced of sin, before of righteousness, Christ came not to call the righteous but sinners to repentance, who will seek to a physician that is not sensible of any want he have of him, he that thinks himself most secure hath the most need of help, *Lardicea* said *she was rich and full and needed nothing* when Christ found her *poor blind and naked* and she *knew not her miserable condition being destitute and wholly wanting,*

When we see our selves at a loss, O whether shall we go but unto Christ, who is infinitely able to save unto the uttermost all that by



by faith *come unto him*, let us not dispaire for God is faithfull who hath promised and his word shall stand for ever, let us fly unto the throne of his grace by *that new and living way* which he hath found out and appointed for the eternall comfort of poor sinners, even the Lord Jesus Christ the Lord of glory, and the Son of his love, that whosoever truly repents from his heart, and by faith *lives hold* upon him shall not perish but have everlasting life, O let us admire the infinite goodness of the Lord, and diligently inquire whether we have ever had this change, effectually wrought in us or no, have we the *frankincense* of a new born Soul in us then we shall see what cause we have to magnifie the riches of his grace in calling us from the world unto himself by his holy spirit, that hath not suffered us to lie buried under the ruins of our own sins our of which we cannot come without the drawings of God and the greatness of the mercy will heighten our praise, when we consider the infinite number of dead Souls on the right hand and on the left, and yet that the Lord should please in a more particular manner gratiofly to look upon us A Heaven born Soul as *new born babe desires the sincere milke of the word* that it may grow thereby, which being fed upon through the  
power

power of the Spirit, is able to bring the Soul into a perfect state in Christ Jesus, who is the word of life and the express image of his fathers person, A new creature finds in himself a wonderful change, every faculty of his soul is *changed*, Christ died to *redeem* us to himself from the world from our *vain conversations*, As well to *sanctifie* us as to *save* us, that we should live no longer to our selves but to him that hath bought us and purchased to himself a *peculiar people zealous of Good Works*; that he might reign as a King in our hearts who is the King of righteousness and who has commanded *us to be holy as he is holy*, without which there is no *seeing of the face of a holy God*; and since it is onely Love and new obedience which proceed from Love that the Lord of Glory hath required of us in return of those unspeakable tokens of his Love to us, O what are we or what is our Love that we should not think all we have too little for so good a God that we should not willingly render unto the Lord our ALL is nothing at all, what is good is of the Lord not ours, and his but just that he should have his own; O then let us not keep back any part of what the Lord hath required of us, but let us *turn* to him with the *whole heart*, for it is his by purchase and though he

hath

hath in mercy afforded us greater comforts for our use, it is not that our hearts should be taken up in them but that we might have a Sanctified use with comfort of them, that we might use them to his glory who is the giver of all good things; these hath he given to us for to be our Servants to supply our necessity and if we set a higher price upon them, he can take them from us he has required that we should set our affections on things more noble, on things that will never fade away, but are of an induring substance, which if we do in the seeking the Kingdom of Heaven, he has promised that all things shall be added to us; O could we but do so: how sweet and comfortable might our lives be, when being invested in the Robe of our redeemers righteousness, we may through him enjoy Communion with the Father and live in the assurance of his love, who hath said *I will never leave thee nor forsake thee*, O Blessed promise which if we could but by faith lay hold upon we need not be dismayed nor fear nor be in care for any thing but may with blessed David say, *the Lord is on my side I will not fear what Man can do unto me.*

Meditations

## *Meditations upon hearing the Voice of Christ.*

**M**Y Sheep hear my Voice, the Sheep of Christ a few, a little flock, and to be one of these Oh how great a blessing is it? the world is large and full and that the great JEHOVAH should please to pick out for himself one of a Tribe. and one of a Family, a small remnant, a peculiar people, and (thee) ONE, O how great and gracious is thy wonder working God? It could not be from any thing of thy desert but from his tender pity his bowels of compassion, to thy poor sin sick soul, O what canst thou render unto the Lord, for all his benefits, what recompence is there for so much mercy, when all is mercy thou art made partaker of; yea thy whole life is made up of mercy, thou art, through Grace, O Lord, my gracious God, my tender hearted Father in thy Son, And if thou please to water this barren ground, barren by nature it shall be made a fruitful garden yea thou canst

canst make it *bring forth fruit yea much fruit,*  
yea such fruit, in which thou takest delight,  
in which thou maist have glory is thine own  
Grace.

And give comfort to this poor unworthy  
Soul of mine, *unworthy* in it self but thou dear  
Lord hast been pleased to favour it with so  
great *evidence* of thy Love, O let me Lord for  
ever *and*, these sweet refreshing showers.

O how sweet a thing it is to sit at Wildsmes  
Gate, at the footsteps of the *beautiful gate* of  
the Temple of Sions King, there to behold his  
glory? As a sheep of Christ to graise upon  
those Mountains of spices on which the Son of  
Righteousness shineth, O how glorious art  
thou in the beauty of holiness, here indeed  
is rest and here is comfort, true satisfaction and  
everlasting felicity.

The Lord Jesus Christ, *the King of glory,*  
is pleased to stoop so low to poor unworthy  
creatures, and in the condescension of his  
gracious Love, to take upon himself the stile  
of a poor shepherd to his people yet is he  
such a one who through his grace will teach  
his sheep to know his voice and follow him, O  
who can learn this Lesson, Lord, but such  
whom thou shalt teach therefore, says David  
*blessed is the man whom thou teachest,* and in-  
structest out of thy Law.

A *shepherd* leadeth his poor silly sheep, creatures, who of all others have least to defend themselves, into the green pastures, there to feed securely, whilst his watchful eye is over them, least Wolf or Bear should rob him of any one, his care is also for the young and tender Lambs, in cherishing and preserving them from cold and hunger which they cannot bear.

Such is the care of him, who is thy Shepherd O my soul if thou art one that *hears his voice* if thou art one whom he hath known, whom he hath looked upon in grace and mercy, and so known as to make thee *follow him* art not thou one of his Sheep? O then, with comfort be assured thou shalt be fed, thou art enriched by this with greater treasure and more honour, then if thou wert the only child unto a King, yea then if thou hadst in thy possession the greatest treasure in the world, know he that is thy Shepherd is the Lord of Lords, and King of Kings, who doth not only know what thou standest in need of and what is fittest for thee but is *willing* yea ready to give out of his *fullness* to supply thy wants, and help thy necessities, then will I go unto my Rock since he hath brought me to behold his Glory and to taste through Grace, the

the powerful influences of Love, My earthly parents were they Kings or Princes could do no more, but give me life and place to breath in, but Eternal Life and endless Glory hath thy *great Kingly shepherd* purchased for thee, 'tis no less then a Kingdom, hath it been the fathers good pleasure, to take his little flock whilst here into his gracious Custody that none; no not *Satan* himself that enemy of Souls, shall ever be able to pluck them out of his hands, Oh *let thine eyes be upon him* by whom thou livest, *that rock and fortress of thy souls salvation*, O what comfort is in his smiles. And 'tis he can keep thee in his favour and continuance of his Love, therefore *make glad* my Soul, O Lord, with the bright beams of thy most glorious countenance; that so my Soul may live; O there is bitterness in thy frowns? when thou hidest thy face I am as those that go down into the pit of utter darkness; O 'tis thy presence makes things pleasant to the soul, and only gives it comfort in this world; O 'tis thy presence fits us for thy will; and keeps humble, and sincere before thee, *life is a death unto the soul without thee*, O that I might no more offend that Grace by which I live, O Lord take thou my soul, though weak into thy everlasting Arms, that so I may no more be drawn aside from thy

Commandments nor do the things that may  
displease thee.

## *Of heart examination.*

**O** How good a thing it is, my soul, to  
be often taken up in this blessed  
work of *self examination*; how it doth  
stand between thee and thy Lord,  
the Lord will give thee his assistance to help  
in so great and good a work, if thou wilt  
make thy addresses to him, with blessed *David*  
*commune with thy own heart and be still,*  
surely thine is not without evil? when the  
wise man sayes the hearts of the Sons of men  
are full of evil, yea the Lord himself hath de-  
clared, *Gen. 6. 5. v. and every imagination of*  
*the thoughts of Mans heart to be only evil, and*  
*that continually, the heart is deceitful above all*  
*things and desperately wicked and who can know*  
*it?* sayes the Prophet *Jer. 17 9. v. none but*  
*God, he searcheth the heart and tryeth the reins,*  
Great mistakes through a *deceitful* heart, thou  
maist entertain and apply to thy self that  
comfort which of right belongs not to thee,  
a deceitful heart saith, oft times Peace  
where



where no true peace is, therefore ; O how precious is that *peace of God that passeth understanding*. that only can make the Soul happy, that blessed peace which the Lord Jesus breathed upon his poor disciples , and left them as a glorious legacy of pretious Love, O my soul, It must be *Christ in thee*, the hope of Glory, must be the author of thy comfort and eternal happiness, therefore sayes the Apostle by this truth try the truth of your condition, *examine your selves*, whether ye be in the faish, 2 Cor. 13. 5. *Prove your own selves know ye not your own selves, that Christ be not in you except you are reprobates* , a sad and dismal condition to be rested in, and since it is so needful a thing to be found in Christ.

O my Soul, how requisite would it be, and how much would it add unto thy present and eternal comfort to be fully assured in this point of so great importance, but what should a poor weak creature do, Lord I will cast my self at thy footstool, O do thou prove me and try me, and suffer me not to rest under a deceitful heart, make clear this in the way of prayer, meditation, &c. and to my Soul, that by the *spirit* speaking peace my soul may be sealed up with everlasting comfort by which

to glorifie the riches of thy free Grace for  
ever.

## Meditations of being in Christ.

**T**O be in Christ is to be a new Creature quickned, invivened, delivered from the power of sin and Satan, and the deadness of our sinful natures, to serve the living Lord, the spirit is given ~~only~~ to those whom he hath called by Grace and taken into Covenant with himself, for he that ~~hath not~~ the spirit of Christ is none of his, and this spirit is holy, humble, gracious, teaching the soul to know the voice of him that gives ~~it~~ *My sheep hear my voice*, the Lord knows them also, for he hath given them of his own spirit, and so made them to be partakers with him of the *Divine nature*, by which grace the soul comes to be a follower of Jesus Christ denying ungodliness and sinful lusts.

All these things which are in opposition to

so glorious a change, and to be more in conformity unto our Lord and Saviour, who hath given of his spirit unto poor souls that they might be so, *now the fruits of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith weakness, temperance*, fulfilled all in that blessed pattern the Lord Jesus, who out of Love to the poor Soul made himself an example that thou thereby mightest learn of him instructions.

Now the righteous Lord loves righteousness, and is graciously pleased to place a *delight* in that soul that desires to walk humbly before him, having access unto the father by the same spirit of Christ living in the soul; by faith through him to find acceptance at the throne of Grace, and favour in the sight of the great and holy God, now my soul be earnest in the search, this great thing ask the assistance of thy great *J E H O V A H* thy tender loving father who only can give grace and promiseth graciously that he will supply the wants of them that truly seek him, and shall spread their case before him through so rich a mediator, the Mediator of that new and everlasting Covenant of grace and mercy, who hath said for the comfort of his poor Worms here *whatsoever ye shall ask the father in my name, believing it shall be done unto you*, O is the

Lord so gracious and hast thou so great refuge to run to, why standest thou here gazing?

## *Meditations of being the Servant of Christ*

**O**H how rich a priviledge is it to be a Servant of the Lord Jesus Christ? hath not my Lord been pleased to give me a heart truly to beg this, yea from my soul to beg that he would cast *his yoke* upon my neck, that he would accept of me poor worm to be his servant? O how much more did my soul long to be made a door keeper in the house of my God then to enjoy the greatest glories of the world? O how hath my soul longed, yea thirsted after the living Lord, that he would please to make me one, whom he would honour with the beholding of his glory not desiring greater priviledge, O but my Soul now see and above all admire the gracious condescension of thy glorious God, who hath not only answered the poor request which he did  
- through

through grace inable thee to breath out before him, but hath abundantly enlarged his bounty, and filled thee with joy, he hath filled the hungry Soul with good things; with the best things, and given thee not only a sight of his Glory, but, O the abounding Love, the unspeakable goodness, of thy gracious God an interest in that glory, so that thou canst through grace now say *thou art my God, thou art my Lord*, so great a priviledge to me; thou knowest dear Lord, my soul desires to refine it self to thee, make it such as thou wouldst have it, Lord I am *thine*, do by me whatsoever seemeth good in thy sight, this afternoon the Lord was pleased to bring open home unto my soul the glorious nature of prayer, through the Ministry of our dear Pastors, from the 12 of Rom. to the 12 v. that this prayer is, *It is a Saints recreation, A glorious exercise in which the Soul hath access to go through a Mediator, whereby a Saint may improve his interest daily at the throne of grace, and make humble confession of our manifold transgression, to ask things needful for us, these remain on our part, but to return humble and hearty thanksgivings to the Lord for all our mercies, herein is the Lord glorified; and O what a comfort through Grace is it, when we can give thanks, when we can come and*

return hearty and humble thanks at the throne for all the good we have, and do daily receive from the bountiful hands of our great *JEHOVAH*, Lord be thou pleased to engrave this upon the heart of thy poor servant,

*Meditations on the 11th of  
Luke :9.  
Of a new heart.*

*And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of the flesh and will give them a heart of flesh.*

**W**HO is the giver of this new heart even the Lord of Glory, what is this new heart, it is a *pure, single, upright, sincere heart*, why doth the Lord in the conversion of a Soul, give him a *new heart*, because it is the heart; that he requires in duties the *sincerity* of the soul to walk before him in Love; this cannot an old base carnal heart.

heart do, until it be renewed, an humble soul goes with a regenerated Soul, the Lord will give more grace unto the humble (but pride the Lord resisteth.

Oh give thy poor unworthy one *more* grace and keep my soul humble under the sense and feeling of thy gracious Love, so shall I Lord still praise thee and whilst I live *extol* the riches of thy grace, O to enjoy this *sweet communion* with thy glorious self.

Dear Lord this is more delightful and more pretious to me then to enjoy the greatest treasures upon earth, how pretious is the Lord unto my soul? These are the excellencies and the glorious priviledge of a *regenerate soul*, a *new creature*, whose *heart* is changed, through the gracious operation of the holy Spirit, the whole nature is changed the glorious *Image* of the Lord Jesus is renewed on it, it is made an heir of Heaven, a temple of the Holy Ghost, a member of Christ,

## Of thirsting after assurance of Heaven.

**B**lessed are they that hunger and thirst after righteousness for they shall be filled, they shall be made to drink deep of the wells of Salvation, they shall be filled in the mansions of eternal glory, when others shall be deprived of the least crumb of comfort tis he that seeks, shall find, and he that knocks shall have the door opened unto him, seek ye first the Kingdom of Heaven, and the righteousness thereof, and all these things shall be added unto you, things of this life are but additional acts of his bounty,

The great and prime part of a Christians work, is to make sure of Heaven and his eternal happyness hereafter, O great is that goodness of the Lord, how abundant his compassion, his love to poor sinful man, who would not have them set their hearts on such poor low things, as only this world affords; but a Kingdom of glory, yea an everlasting Kingdom, that shall never fade, a kingdom  
in



in which dwelleth righteousness, the righteousness of God in Christ Jesus, no less then these things would the Lord have his poor people covey after, the rest are but things less material, and shall be given over and above, these things shall be added to you, O wonderful goodness.

Such great and glorious priviledges, such promises, such *additional* comforts, *Oh what is man that thou shouldest be so mindful of him, or the son of man that thou shouldest thus delight to do him good, Oh my soul this is the Lords doings, it is the great JEHOVAH, is thus pleased to stoop and condescend on terms of mercy, to take poor sinful souls into his favour, I, and he willeth, nothing less to them then an eternal weight of Glory, and is not this worth seeking after, O sure it is to that soul, who hath had a tast of what it is, sure heavenly treasures far exceed all earthly vanities, then surely in proportion to the goodness of them, should the desire of the soul be let out after them, Therefore, O let thy affections be set on heavenly things, since it is the goodness of the Lord to thee that thou mightest tast that he is gracious, that thou shouldest by sweet experiences find him to be faithful in whatsoever he hath promised*

sed for good unto thy soul, thy poor immortal soul, which without his grace had perished to all eternity, O 'tis for good to thee, the Lord hath thus commanded thee to seek that everlasting Kingdom, *O tis thy soul will be the gainer*, and thou, through grace shall one day find it so.

O remember my Soul, thy Covenant with God in the day of thy *espousal*, then when it was the time of love, when he was pleased to put thee in the clefts of the rock Christ Jesus, and then to cause his glory to pass before thee, *to make with thee an everlasting Covenant, settled and sure*; that in the unchangeableness of his Grace shall stand for ever, wert thou but all ways in the contemplations of these heavenly joyes thy heart could find no time to place it self on such mean things as this poor world affords, to be rich in Grace, and to be heirs of Glory, O how much better is it then to be incumbred with the things below, to have Communion with God, and to joy in the presence of thy King, is far better then to be in favour with the greatest Princes upon Earth, oh let my soul, dear father, live daily in the rich experience of this blessed truth more and more, whilst my abode is here, oh  
let

let me find the daily quickning of thy gracious spirit, to enjoy thy presence is to live in Heaven whilst here, oh tis thy self that makes the passage sweet to Glory, oh tis *the cords of thy Love*, that makes the soul to run with hungings and breathings after thee, that makes *it love thy precepts more then its daily food*, thus thou hast made me through thy grace experimentally to tast, O then hide not thy face, dear Lord, from my soul; The *Loves* wherewith thou *hast delighted my soul*, goes beyond all earthly glories; oh in the sence of this let my soul walk before my God in its integrity, yea for this will I go unto my God and Father for daily supplies since he it is that giveth liberally.

Medi

## *Meditations of Death.*

**I**S death a terror to a gracious Soul? what is there in it can affright thee, when as the sting is gone, let it put on its worse ill shapen dress it can, it shall produce no harm unto thee.

Death shall but release thee from a wretched world of misery, and prefer thee to a glorious Crown or blessedness the one will make thee everlasting miserable, the other eternally happy in the fruition of the *fathers* Love in the full, free, and perfect injoyment of his glorious presence unto all eternity, oh then how happy how blessed a thing it is to be dissolved and be with Christ, where sin shall no more haunt thee, here, poor soul, thou canst not chuse but see thy self daily involved with sin, followed with corruptions one of the worst of sinners; and in that thy shame should pull thee down into the dust, and make thee daily mourn in the abhorrency of thy vile self, since 'tis a God of so much Love that thou dost daily sin against, oh wretched Soul maist thou cry out who shall  
des.

deliver thee from this body of death.

Yet O my soul take comfort in a dying Lord and glory in the *strength* of him, who is the God of thy salvation; O let *his* strength be magnified in *thy* weakness, and the *riches of his grace* appear more glorious in the saving of such a one, thou well maist say thou art the worst of sinners, and yet through grace thou canst say thou dost abhor sin, dost thou delight in it, no, tis thy *burthen* and since tis so, take comfort.

In the remembrance of him who sweetly sayes, *come unto me*, he hath taken out the *sling*, and is become *thine advocate*, yea, and will plead thy cause, through his own merit, and everlasting Righteousness, in which through free grace, and infinit mercy he will present thee *spotless* before the throne of that Heavenly Grace;

But since, O Lord, it is thy Childrens priveledge not to sin sure tis our duty to be looking up to thee for new *supply* of strength to be kept daily in thy fear O how blessed is the Soul whom thou shalt *keep*, and *reach out of thy law*? whom thou shalt feed with the pleasant fruits of Righteousness, and cause to rest under thy *shadow* with much *delight*, sure here alone is pleasure and everlasting

lasting peace; to feed with the flocks of Christ and to lye down in those pleasant pastures of eternal comfort, where Christ the beloved of thy soul shall preserve thee unto all eternity;

## Of Communion of Saints.

*O my Soul, what a mercy is it to go into the presence of the Lord in the Congregation of his people, to enjoy Communion with thy God in the assembly of his Saints.*

**Y**ET if it be his pleasure, by a just cause to keep thee back; yet hast thou cause to bless him for ever for Jesus Christ that rich mercy, that unspeakable goodness, & for that word wherein he is received unto thee; O my soul through the Spirit of that infinite grace, here mayest thou solace thy self in divine Loves, and fill thy self with joy, hast thou but faith, then may thy joy be full; in Meditating of his  
gratious

gratious Attributes; he is the Lord God All Mighty, but if not so to thee, what availeth thee couldest not thou say, through grace, this is *my Lord*, this great God is *my Father*, how miserable would thy condition be to have this God to be thy enemy, though thou wert full of what this world could give thee, of highest injoyment yet shalt thou be for ever miserable; *but thy God is a merciful God*, O it is good for thee that he is so, he is a God whose *Glory* is his *Goodness*; and his goodness is his glory; a God who is still the *same* and changeth not, man may be said in all he doth or saith to be but *vanity* as a thing from himself, he being but a finite Creature, but who shall gain say the great and everlasting God, whose power is in and from himself, he is in deed a *faithful God*, a *God that keepeth Covenant* with those whom he through grace, hath taken into *Covenant* with him self;

## Meditations of the un- changeable Love of God.

**T**HEN, O my soul, is the Lord *unchange-  
able*, is he *still the same*, and will be  
so, O then *rejoyce* in the rich mercies  
of thy everlasting God; here is *com-  
fort* for thee in your assurance of his *love un-  
to the end*, 'I have made an *everlasting covenant*  
with the house of *Jacob*, and if thou beest of  
the *seed of Jacob*, this promise sure belongs  
to thee, Jesus Christ in Testates thee in this  
new covenant, who hath once for all offered  
up himself a Sacrifice, the everlasting *satis-  
faction* of divine justice, for those whom by  
the Lords gracious determinate will should  
have an intrest in this rich redemption, O  
rich indeed, being *purchased* (not with cor-  
ruptable things) but with *the precious blood* of  
Jesus Christ, *that lamb of God without spot, or  
blemish*, tis want of faith, poor soul, makes  
thee *doubtful* though thou manifest; as to thy  
self, condemn thy self as one unworthy,  
to



to hope for the least mercy, much less to *be-*  
*lieve* such rich priviledges belong to thee yet  
 considering ; my soul (for to thee I write)  
 thou art *commanded* to believe and without  
 faith it is impossible to please God, and the  
 Lord is thus *wonderfully pleased* in the great  
 condescension of his gracious Love, to take it  
 as a *glory* done to him from a poor creature,  
 though the good of believing is to us, the  
 glory of the act unto the Lord, who gives the  
 power to any poor creature to believe, so to  
 believe as to see so great a Salvation; in so  
 believing, how can the soul but stand in ad-  
 mirations and glorifie the riches of that grace,  
 which caused, the great *IEHOVAH* to look  
 upon so poor a worm, with such a Love, *Be-*  
*hold with what manner*, of Love the Father hath  
 loved us, that we, even we, might become  
 the *children of God* heirs with and in Christ  
 Jesus of an eternal inheritance incorruptable  
 and full of glory; and that thou mayest *be filled*  
 with joy in these thy *sweetest* contemplations;  
 has not the Lord then pleased, sometimes to  
 evidence his gracious love, to thee in Christ  
 Jesus and therein *seek* thee by his gracious  
 word, with that *holy Spirit*, of *promise* to be  
 thy God and Father ?

O he is the *same* God still, and if he loved  
 thee, it was with an *everlasting* Love, if he hath

taken thee into *covenant* with himself, it was to be thy God for ever, hast thou had this saving grace made sure to thee, fear not, but that the Lord not onely *can* but *will* preserve his own, he will assuredly fill and perfect that good work he hath begun in thee; was one drop of Christs Blood shed in vain: was it not of power sufficient to accomplish the end, for which it was shed even the bringing many Sons to glory; surely the Lord shall not come short of what he hath designed, the Devil may strive to *pluck* thee from thy God, but remember that *gracious word* of thy redeemer unto his Sheep, that hear his blessed voice and follow him; *I give unto the eternal life*, and they shall *never perish*, whom the Lord hath owned, neither shall any man *pluck them* out of my hands: O what a gracious privilege is here, thus to be *kept* by an Almighty power, the power of that great God, out of whose hand, no man, nay Satan, nor any of his Instruments, can ever be able to *pluck* thee; Christ hath purchased an everlasting redemption and to those *who are in him*, there is *no condemnation*; O blessed, and for ever blessed be the Lord; for this sweet truth, and for the evidencing of it in some measure to my poor unworthy soul, O how good a God is our God, who hath not onely stored up such

rich

rich mercies for poor worthless ones, but is also please to leave it on record and wills that his poor creatures should be made happy in the know edge of this their eternal happiness, O then, my soul, take comfort in those bleeding wounds of thy sweet Saviour; yet be thou *humbled* for it was thy sins that pierced his tender side, he knew no sin, yet for thy sake became sin to bear thy punishments thou wast his enemy, yet he could dye for thee, to reconcile thee to himself; when thou wast in thy blood, a loathsome creature, then pitty moved him, to shew *compassion* to thee, that thou might *live*, he loves thee first, that thou shouldst then Love him; tis not *thy flesh* makes thee accepted but *thy Saviour*; thou art still a loathsome lump of filthyness; but by that comliness which Chrill hath put upon thee *thou art accepted through an intrest in him*, thou shalt be beautiful in the sight of thy Lord and Father; this is *O soul* thy priviledge, renew thy intrest by thy daily approach and acting faith upon those glorious objects; let Chrill be all in all to thee that thou having nothing in thy self might see thy *ALL* in him and fetch thine *ALL* from him; O blessed be that *fountaine* in whom all fullness, yea ever lasting fulness dwells?

Medi-

*Meditations on the 11th Ch.  
of Matthew verse 28, 29,  
30.*

See here (O Soul) the pretious invitations of a glorious Christ.

*Come unto me all ye that labor, and are  
heavy laden and I will give you rest,  
Etc.*



Ho is it the Lord invites, is it not  
poor distressed sinners, O it is  
such he calls to tast his mercies  
loe, everyone that thirsteth come, and  
come freely these tenders of my Love, these  
are the tenders of Love, the Soul satisfying  
comforts, come unto me, bring hither thy  
wearied soul though laden with iniquities  
I will give thee rest, cast thy burthen upon  
me? O merciful Redeemer that art thus  
pleased for the good of man to bear the  
burthen

*burthen* of our sins, those loads of Iniquities, which we should have sunk under in wrath, to all Eternity.

But since the Lord hath in his wisdom, in his goodness, in the abundant riches of his Grace, been pleased to be the sinners friend, O let it be of great use unto my soul who am the greatest of sinners 'tis thou who seest my wearied tired Soul,

O blessed be thy holy Name, for the riches of this grace, thy unspeakable Love that wilt not despise the poorest nor unworthy soul that needs thy help, although they cannot crave it, nor dare not lift up their eyes unto the Throne of thy Grace, yet wilt thou be gracious unto whom thou wilt be gracious, and because thy tender compassions fail not, therefore thou art pleased to have mercy upon me, a poor wretched creature, ah to thy name be glory and let my soul dear Lord for ever live thy praise, for thou alone canst work that frame upon my heart, that only pleaseth thee, O 'tis into thy gracious hands I would commit my soul, work in it Lord thy will, since I am thine through grace, O let me live no longer to my self, for thou art my strength by which work O Lord in me such a child like frame of spirit, as becomes thine, to yeild thee in true obe-

ence with holy fear, O let the Image of my  
 Lord be formed in me, that so in his light I  
 may see light, that I may be filled with joy,  
 and comfort and may have something to  
 support me in an evil day, a day of tryal and  
 temptation, My soul, O meditate upon the  
 unbounded love of God in Christ thy Lord,  
 and the Lord in the abundant riches of his  
 Grace inabie thee with a *sincere heart and*  
*sound judgement* to apply these sweet soul  
 experienced comforts and relishes of Love,  
 wherewith thou hast, through grace been  
 comforted often, and since prayer and Me-  
 ditations is the way to make safe the soul;  
 when Satan with his subtle Engines seeks to  
 batter; Lord let him not prevail but let thy  
 grace be now sufficient for me, and now my  
 soul tast here, feed upon the sweetness of  
 this call, *Come unto me, it may be* thou hast  
 said thy sins are many and thou darest not  
 come, ah but consider who it is that calls thee  
 is it not Christ thy Lord, yet he *commands*  
 thee because thy sins are many and thou art  
 troubled with the weight of them, theretore  
 come, leave not thy sins behind thee, for  
 that thou canst not do, but bring them to the  
 feet of Christ thy Saviour, he in his grace  
 will ease the burthen wherewith thy soul  
 was laden and give thee a blessed exchange,  
 even

even his own righteousness imputed to thee, so hast thou found a righteousness in him, made thine by which being clothed, thou hast access unto the Throne of Grace, and shalt find favour with thy God, yea the Lord will be thine everlasting Righteousness and though thou art polluted and defiled with sin and corruption, yet in *Righteousness* were thou called, and Christ will cloath thy naked Soul with his Righteousness, a garment without spot or blemish, O come and come daily at his call, give no time to Satan to cast it in thy Teeth that thou shalt one day perish through the multitude of thine iniquities, for Christ is mighty and of power to save unto the *utmost*, and though thou canst see nothing in thy self but that which might bring eternal wrath upon thy head every moment yet here is thy comfort in that he hath accepted thee in the *beloved*, for whose sake he can deny thee nothing and therefore O Lord to thee be Glory for ever, who in thy love and tender compassion to my poor Soul hast delivered it from the pit of corruption.

For thou hast cast all my sins behind thy back, O that my Soul made living by thy Grace might ever praise thee, who is it calls me, O my Soul, *behold the Lamb of God made Man*

*Mans to take away the sins of the World.* Christ Jesus the eternal Son of God dis-throned himself to be a Saviour, of poor sinful Man, lost and undone Man, for whom there was no way of Redemption, but by him, and by him alone, O here is love indeed; *Behold I come says he so do thy will O God*, he was willing to come from heaven to earth from Glory to be clothed with flesh, the garment of sinful man and all that thou mayest be clothed with Glory, immortality, eternal life, *Behold O my Soul &c be filled with holy admiration, with what manner of Love the father hath loved us*, that so we should, we sinners be called the Children of the great and Holy God; a God who inhabiteth eternity, whose dwelling is in the highest heavens, who is the King of Glory, and being come to call poor sinners to repentance through the eternal wisdom of the father perfected redemption by taking our natures upon him, *he who knew no sin became sin for us*, that we should be made in him partakers of the Righteousness, which is by faith in his blood, he hath paid thy debts and cancelled thy bonds, he is become thy surety, and has broken down that partition wall which was between thee and thy fathers Glory, hath made a way that new and living way, through his own blood to  
ap.



approach the Throne of Grace, and is there now making intercession for thee, O blessed is that Soul whose iniquities thou hast covered and whose sin thou hast pardoned; and blessed be that Soul to whom thou (in grace) shalt be pleased to impute no sin, for how great O Lord are our dayly sinnings against thee, the least of which were enough to separate this poor immortal Soul of mine for ever from thy gracious presence, but 'tis thy grace which makes thy unworthy creature hope, and the unchangeableness of thy most glorious will? O therefore it is such poor unworthy sinful creatures were not long ago consumed, O blessed be God for thy grace and thy long suffering, mercy whereby thou bearest and hast pittie on thy poor redeemed ones; O then my Soul fly thou unto the Throne of Grace.

Loose not so great an opportunity of coming to thy Saviour, refuse not so great love tendred unto thee, the bearing so great a burthen, the weight of which would sink thee down into the bottomless pit of eternal perdition, under the heavy wrath of God, there to have perished to all eternity; O the unfathomed and transcendant love of thy God and Heavenly Father? O my Soul, how canst thou read and not live ever in the me-  
di-

ditations of such great and glorious Love, as  
 this where with the Lord hath loved thee,  
 he was content to give himself a ranfome un-  
 to death to *satisfie* the Justice of his Father;  
 and to regain that favour for thee, which  
 thou by sin hadst lost, he was content not  
 only to forsake the bosom of his father to  
*empty himself* of all his glory; but to come  
 down upon this sinful earth, he who was the  
 glory of the whole world, was content to  
 confine himself in a Virgins Womb, he who  
 had possession of the utmost parts of the earth  
 was now content with a poor lodging in a  
 stable, he who is a King of Glory was plea-  
 sed to take upon him the form and habit of  
 a servant, and all for thee, he was content  
 to be come poor and low that thou through his  
*poverty mightest become rich*, he who with  
 one blast of his Nostrils could have consu-  
 med at once his enemies was now content to  
 be scourged, buffeted, spit upon, crowned  
 with Thorns, and all this to purchase life for  
 sinners, he who was equal with God, the ex-  
 press image of his fathers person, he the Son of  
 God, the dearly beloved of his Soul, was  
 sweetly content to bear the scoffs and base  
 reproaches of sinful man, and prayed for  
 them, *Father forgive them for they know not  
 what they do*, this the Lord Jesus was pleased

to undergo for thee, nor is this all, but O those bloody sweats which run down his tender cheeks for thy hard heart, those terrible agonies of Soul he felt having the whole wrath of God due unto thee, and the world of sinners poured forth upon himself, being smitten as with the strokes of an enemy, which made him cry out, *my God, my God, why hast thou forsaken me*, these are the gracious evidences of the Love of God to these poor sinful Souls and thus hateful is sin in the eyes of a holy God, as not to spare it in his dear and only Son, who never sinned but in that he took upon him our sins, he must also bear our punishment; *he himself bear our iniquities in his own body, upon the tree, he became a curse for thee, to redeem thee, from the curse of the Law*, this was the love of thy Saviour, O behold the Love of thy Redeemer how powerful and constraining is this Love, was ever any Love like this? Hardly shall we see a Man lay down his Life, for us when we were enemies, to be buried in a Grave that with him thy sins might be buried in everlasting forgetfulness, he rose again that in him thou mightest be glorified, and to prepare a place for thee in endless Glory, where he is now at the right hand of God making intercession for thee, who would not have

an Interest in this Christ, who would not be in union with this Saviour, O Soul tast and behold the goodness of this Lord in whom it hath pleased the Father *all fulness should dwell*, Oh the sweet constraining power of his transcendant Love, who loved thee when thou wert miserable to make thee happy, O who would not fear thee, O thou King of Nations, and now what hath thy glorified Redeemer, thy Lord required of thee for all his love to thee he caused thee to cast thy burden upon him, when *weary and heavy laden*, and imposeth nothing upon thee, but a *sweet and easie yoke, take my yoke upon you*; be intrested in my Love, what is this yoke but a sweet complacency of love in uniting of the parties loving, Soul, saith the Lord of Lords give me thy sins, and take my self, to be thy Saviour, take my yoke on thy neck, that so thou mayest become in union with me, thou maist become mine and I thine, as my tender Spouse? Lord, what are we poor empty sinful creatures that thou shouldest thus condescend, to woe, invite intreat, such poor despicable creatures, who mightest command us by thy power to do whatever pleaseth thee.

O were it not the infinite goodness of our  
God

God to poor sinful man, thou mightest have, left us to have perished in our iniquities, and raised up children of the stones to praise thee, O sweet condescending love for us to be yoked in your affections unto thee and from enemies become thus thy friends; to receive the yoke of Christ it is to receive the love and commands of Christ and be united as a branch unto the vine by which thou doest enjoy true Spiritual communion with thy God; what happiness like this? how great and many are the priviledges that come by him; O blessed be God for this love, and the eternal riches of his grace in effecting and calling thee to so great an eternal weight of glory, O had it not been through *free grace* what benefit couldest thou have had of this most glorious redemption by Jesus Christ? what power couldest thou have had to come and cast thy self at his feet under the weight of thy sins it was *free grace* that led thee out, to see thine own insufficiency, unto any thing that was good, and thy miserable condition without a Christ, O was it not free grace and mercy by which the Lord was pleased to draw thereby the cords of love, unto the Lord Jesus by whom alone thou hast redemption; O what hadest thou been and what had been thy life had it not been for this sweet crown of all  
thy

thy comforts; therefore O Lord to thee be  
 glory for the *riches of thy grace*, by which my  
 soul is yet alive to praise thee, and blessed be  
 thy mercy, for it is great to me poor mis-  
 erable sinner, what are the priviledges thou  
 injoyest through this sweet union with thy  
 Saviour; O surely they are enough to make  
 thee live for ever in the *meditations of them*,  
 who can fathome that bottomless Ocean. O  
 how canst thou comprehend that which is in-  
 comprehensible, this love which passeth un-  
 derstanding, into which the more thou sear-  
 chest the more thou admirast, O what canst  
 thou say, but be filled with holy admiration,  
 to behold with what manner of Love the Fa-  
 ther, the omnipotent King of Kings, and the  
 eternal Lord who reigns in endless Glory  
 hath joyed thee,

Medi-

*Meditations on the great  
mystery of Godline/s.*

*O how great is the mystery of Godline/s,  
in the knowledge of our Lord Jesu Christ.*

**H**ow wonderful excellent, of how  
great concern, to know him  
right? Help thou my Soul admit  
I bold to meditate on this sweet  
incomprehensible subject, O fit it with this  
Rich and Heavenly Treasure O let me not  
only know, but follow my self in the fruition  
of this Eternal comfort, did it not please the  
father our of infinite love and pity, to poor  
lost and undone wretches to find out a way  
for their Redemption, nor by the blood of  
Bulls and Goats, whereby a yearly accom-  
ment was typically made for the appeasing  
of his Wrath, no but a full and satisfactory  
Redemption by the precious blood of Jesu  
Christ as of a Lamb without blemish, now what  
was this Lamb but a divine Branch of Glory,  
aimed to bring to the end of poor

equal with the Father, the dear son of his  
 Love, for whom it was his gracious pleasure  
 to provide a body, for a sacrifice that thereby  
 poor man who had lost himself by disobedience in a sinful body of death might in the  
 obedience of Jesus Christ, in his body, and  
 blood, and through his meritts find ever-  
 lasting life, such was the love and pittie of  
 the great and holy God there being no o-  
 ther way for our restoration, but to part  
 with the dearly beloved of his soul, and to  
 bring him under his severest anger, till he paid  
 to Justice the utmost farthing, and such was  
 the gracious pleasure of our dear Redeemer  
 who was content in thou'd be so, Lord come to  
 do thy will O God, O matchless goodness me  
 think I see thy heart and affection of my dear  
 Redeemer in this work putting the father in  
 mind of his determinate will, sacrifice and  
 burnt offerings thou wouldest not, but a body  
 hast thou prepared or fitted me, then said I, loe  
 I come, In the volume of this book it is written  
 of me, to do thy will, O God, in sacrifices and  
 burnt offerings for sin thou hadst no pleasure  
 but Lord thou hast spoken of me and fitted  
 me for the full and compleat satisfaction to  
 thy Justice, and here I am, loe I come to do  
 thy will, O my God I am ready to give my  
 self a ranfome, for the good of poor Soules.



Poor Soul see what matter here is than of comfort in the application of this great transcendent love unto thy self, it was not thy deserts but his great mercy made him own thee.

O this constraining love; let it work more upon thy heart to draw thy will to his, he came to do, and was obedient to his fathers will for thee, and wilt thou not be subject unto him, that hath done so much for thee?

Now the work for which Jesus Christ came into the world was to save sinners such as by faith lay hold upon him for Eternal life, God was pleased to make man in his first Creation in a perfect state of Innocency gave him power in his own hands either to stand or fall, but poor man that would be wise, yea wiser then God himself soon lost his happiness for one poor temptation.

So having broken the Law, lies liable to the curse of it, to all eternity, it being impossible that a finite creature, should ever be able to make restitution to an infinite God, by keeping that Law, that Righteous law, that pure law, which in one very thought is broken; the Lord therefore seeing the sad condition of poor fallen man, being under the curse of the Law, and wholly unable to make the least satisfaction to Divine Justice, was infinitely pleased in Grace and Mercy to

look with pity on them, and to find out this way the only way for their deliverance, so he was pleased to lay help upon one that was mighty, and infinitely able to save unto the utmost, those that come unto him, Christ then by his sufferings and obedience hath finished the work his Father gave him to do, he hath paid the uttermost farthing his Fathers Justice can demand, he hath answered the Law, in taking upon himself the curse of the law, so that he was made not only sin for us, but the curse also, but Christ hath redeemed us from the curse of the Law, in being made a curse for us, Gal. 3. 13. v. Thus hath the Lord Jesus Christ regained Eternal Life, which man had lost and to him hath the Father given this eternal life.

Even unto the Son, whom he hath made  
 Lord of all things and it is by having a pro-  
 priety in Christ, this life is to be had, 'in be-  
 lieve hath the son hath life, this life eternal, and  
 he that hath not the son hath not life, 1 Job. 5.

*Of the excellency of the  
knowledge of the mystery of  
Christ.*

**O** What wonderful *sweetness* is there  
in this knowledge; what *Divine*  
*excellency* is in it, what does this  
import to me unless I know him to  
be mine; this is the knowledge of him which  
brings eternal life, when I can through  
grace, have the witness of this in my Soul;  
and that the father hath been pleased in his  
infinite grace to give me unto Christ, as one  
for whom he hath shed his blood and taken  
into Covenant with himself.

Poor Soul what a mercy is it to come to  
the knowledge of what the Lord Jesus is; and  
what he hath done for poor sinful Man, this  
little comforteth till thou knowest what he  
hath done for thee, it is the particular appli-  
cation of it to thy self that makes thee hap-  
py, since thou art one whom he is pleased in  
infinite grace and mercy to make choice of,

and thus to set his Soul upon thee. Thou mightest have heard of Christ & yet have perished to all eternity, it would have been small comfort for thee when in a storm ready to be beaten in pieces with the waves, though thou didst see a ship afar off sailing from thee what good would the sight of that do thee? but it is those whom the Lord is pleased to take & shut into the Ark Christ Jesus that are secure, that are preserved from the storms & tempests, even unto eternal life; O live still in his favour, by paying thy vows to thy dear Redeemer, *grieve not the holy Spirit of his Grace, by which he hath thee into the day of Redemption*, O consider him not only given of the Lord as Priest, but also as King, & Prophet, the Lord give thee a heart to own him in his *Kingly Office*, and help thee by meditation to apply thy Soul in faith unto his *sovereign power*, and hath the Lord redeemed thee, poor Soul look up and see thy happiness thy debt is paid and thou art set at liberty.

God

## God enjoyed in mercies

**H**OW sweet and comfortable is it to sit at mercies Gate, and be fed by the bountiful hand of Graces, Charity, those who are full of imployments bless themselves in abundant of what they possess, forgetting the God of mercies, from whence they flow, but those who receive their mercies daily from the Lord they are truly sweet to that Soul, that sees how its whole life depends on mercy, and every thing it hath or can enjoy comes all from mercy, this is sweet to it and the soul thus sensible of mercy will be serious in praises.

*Then Lord if mercies be so sweet,  
let me beg mercies still,  
Oh let the Channels of thy Love,  
run free my Soul to fill,  
Oh let the bounty of thy Love  
each day my Soul secure,  
And let dear Lord, thy mercies sweet  
to me poor worm endure.*

(111)

So shall I tast with much delight  
thy blessings which are sure,

In them O Lord would I rejoyce  
at coming from the hand,

Of my dear Lord, and Sovereign,  
who doth all things command,

Let not the fulness fill my heart  
with pleasure and delight,

And take away my serious thoughts  
from praising thee aright,

O rather let me be in want  
then filled with loathsome Pride,

That will the Soul securely blind,  
and sweeten mercies hide,

O let it be thy mercies still

that I through grace may sing,

A song of praise to my Lord,

from whence all mercies spring.

Then Lord if mercies be so sweet,

let me be ever in thy sight,

O let the Channel of thy Love

run sweet and pure in my heart,

O let the down of thy Love

embroider my Soul with grace,

And let dear Lord, thy mercies be

to me ever sweet and true.

Of

*Of self insufficiency.*

**H**ow apt is the foolish heart of man to be puffed up with strong conceits of its own abilities and think it self something when indeed it is nothing, O a monstrous piece of deceit, therefore the Lord in his infinite wisdom suffers Souls to wander a little and so discovers the hearts deceitfulness, that so poor creatures might go more out of themselves, and see their own inability to any good, and that they have nothing to depend on but the sure mercies of Jesus Christ have I not said with David, surely I shall never be moved, these sweet experiences of mercy and constraining love hath so engaged my soul to walk uprightly before God, but I see there is no strength in me, nor am I able to do any thing without fresh supplies of strengthening grace from thee. therefore dear father be not far from helping thy poor worm that cries for succour from thee, shall I ever give the reins of my heart, to run after the foolish pleasures of the world?

No not in the least, there is a snare, and Satan

can lurking to deceive, therefore, O Soul, be watchful, and dispise them all as things unworthy of thy love, why they are vain and foolish, but increase thou still after that greater good, that Souls enamouring sweetness, consisting in eternal pleasures, in the most glorious Mansions of heaven, where are celestial treasures and transcendant comforts.

Lord keep my heart from foolish vanity,

And let my Soul fasten ever upon thee,

O let my joys and comforts once again,

Quicken my Soul and there through grace remain,

O let the glory of thy grace appear,

To joy my Soul and to suppress my fear,

In sight of precious Christ my Saviour dear,

Then shall I never have more cause of fear,

Let us too great a privilege for me

I have deserved naught but shame from thee,

Shouldst thou be just to mark what is amiss,

There's nothing Lord of good devils in my flesh,

Tis as thy gracious fastid I would lie,

To plead for mercy without which I dye.



## Of Worldly Honour.

**H**OW poor a thing is worldly honour yet how it is hunted as if that were the chiefest good, as if the only way to make them happy were to have respect and honour from this foolish vain World, poor Soul why are we so deceived with vain shadows, whilst letting go the substance, that Soul is truly honourable which is truly gracious.

O how much better is it to be blessed with the least smile of Christ, then to be made empress of the whole world, man being in true honour understandeth not, abideth not but is like the beast that perisheth, soon forgetting his Maker, and from whence he is taken, not willing to remember that he is dust and thither he must return, his heart is taken up with other things, how to exceed in state, in richness of attire, in gallant speeches yea is there not too many who would think it most honourable to be most vicious, O how my Soul bleeds for their desperate blindness!

O why will you thus rebel, and cause the  
Lord

Lord to pour forth the Vials of his Wrath upon your heads, who thus prophane that holy and blessed name of the eternal glorious Majesty at whose presence Angels cover their faces and at whose voice the earth shook, O what a Monster is sinful man, whilst in the state of Nature.

But now poor Soul go not too far in searching others wayes; Keep more at home unvail thy sad deceitful heart, thou hast cause enough to lament and sadly bewail thy own miscarriages. Is there not still rebellion, harbours in thy breast? O too too much, many for rebelling against an earthly Prince go not unpunished, but from whom dost thou revolt but from thy dear and loving father a tender hearted God who through riches of Grace looked upon thee, had mercy on thee, and owned thee in his dear Son, the Son of his love. what punishment mayest thou not be thought worthy of, that shouldest grieve the spirit of God who hath abounded thus in love and mercy unto thee, Ah wretched Soul, when he hath hid it from thousands of others.

Surely had but the Lord been pleased to cause one of the least glimps of Glory to shine upon several of thir rejected Souls, they had exceeded thee in holiness of life, sanctity

of heart, and all humble obedience, they would not have had those daily failings, thou art attended with, had but they tasted of that heavenly banquet that *is* *the* *treasure* which is laid up in an eternity of Glory, would they not more thirst and long? O could they be satisfied without being swallowed up in Glory, without that immediate possession that faith gives, *Heb. 11: 1, 2*. Would they see any thing to take delight in, in this World below Christ, would they not set the Lord ever before them, and desire to be ever with him, but what art thou, and how far comest thou short in every duty, but O my Lord in thee is my hope, here is my comfort still, for what am I without *supplies* and *supplies* from thee, I had fainted long ago hadst not thou by special grace upheld me, and given me comforts from thy self.

Sure Lord it was from free love, and thou hast said thy love endures for ever, thou art God and therefore changeth not, O therefore it is that I was not consumed long ago, and since thy Grace dear Lord is still the same, O let my Soul for ever trust in thee, till thou shalt please to free me from this body of death, in which I cannot serve thee without sin, for when I would do good, *evil* is present before me, O but blessed be the Lord that

there is a deliverance wrought and that by  
 Jesus Christ, and that in him I am not left  
 without this blessed hope, which being re-  
 vealed in due time, I shall be released and  
 enter into my fathers joy, O Heavenly joy in-  
 deed, where thou shalt be for ever happy, in  
 the most glorious presence of thy Lord from  
 whence nothing shall part thee, and where  
 thou shalt never sin more, but be for ever  
 singing **H A L - L E L U J A H'S** to his  
 holy Glorious Name, for this then will I  
 wait, but Lord grant me help from us above  
 to run with patience that race which thou hast  
 Lord appointed me to run, with perseve-  
 rance in true Godliness unto the end.

*Thus when my Bridegroom comes*

*I may be dress'd,*

*With him to go unto that*

*Marriage Feast;*

*And being fully arriv'd*

*may meet my Dear,*

*And gracious Lord*

*where I shall never fear,*

*How to displease him,*

*but delighted be,*

*In fresh Communion*

*to Eternity,*

**O blessed Lord how hast**

**thou sweetened grace,**

**In making us to behold**

**thy Heavenly face,**

**How beautiful dost thou**

**appear to mine,**

**On whom thou makest**

**thy glorious face to shine,**

**Inflame my heart Lord,**

**with more heavenly fire,**

**And fill my heart with love**

**more to aspire,**

**Through grace dear Lord**

**thou hast made love to me,**

**More sweet and pleasant**

**than all Wine can be,**

**By sweetness blest**

**and put in gracious fire,**

**Given to those poor Souls**

**which will implore,**

**Thy Heavenly blessings**

**O let thy love then fill,**

**My Soul with Song**

**of praises to thee Will,**

**If drops of love**

**thine I can but see,**

**When will that Ocean**

**in thy presence be.**

But I have *gasted* the abundant goodnels of my God therefore shall my Soul trust in thee, and though my *gias* are many, yet thy love is unchangeable, O blessed be thou, O Lord, and blessed in thy everlasting love, by which thou wert pleased to look upon so poor and base a creature, and cleath her naked soul.

(When new born by grace, in Eternal Wisdom) with that most glorious robe of Righteousness, through which to afford it so glorious a priviledge as to come into thy preience, even I a poor worm and to plead with the great and holy, O infinite and transcendant love of the eternal glorious God? to poor sinful *Dust* and *Askes*?

And now what hath the Lord required in return of this his great and tender love, by which he hath broken thy bands, but love for love again, canst thou not love the Lord with all thy heart that thus hath loved thee, What love, Lord, was ever like that of thine to me and shall it be forgotten?

O shall my stupid heart forget what Christ hath done for me? O let it be more deeply ingraven in my Soul?

But now my Soul should we examine how far thou hast gone in thy Masters work he hath committed to thee, how far short doest thou

thou come of doing what thou wert commanded, yet through grace, my Soul desires to be found faithful in the talent thou Lord hast in mercy committed to my trust, and nothing more hath my soul desired then to be made conformable to thy blessed will in all things, what is thy will O Lord, let my will be wholly assenting thereto, thou art he who knowest what is best for me, O how sweet and how much pleasure should I find in affliction, or in the greatest evils this life could inflict upon me, could but I find my God in them.

O how sweet and glorious would be the darkest and obscurest corner of the earth might I but find there thy glorious presence, far better then the Courts of Princes, what are they Lord or all the pleasures of this vain world to one hours communion with thy blessed self.

O blessed be the holy name of my most gracious Lord, who caused me to say with blessed David, I had rather be a dox-keeper in the House of my God then to enjoy the greatest pleasures and preferments upon the earth.

Yea Lord so do I fear my frail Nature and my Deceitful Heart, that

I dare not ask thee any thing of that, lest I fall into temptation, or be taken in a snare; and so forget my God; but this would I do, dear Lord, wholly resign my self into thy gracious hands, what Lord thou seest fitting for me, let me be there with content.

*My time, O Lord, which here I have is short,* and thy pleasure shall suffice; since thou hast chose for me an Heritage Eternally in thy presence where is fullness of joy, and ~~repose~~ *rejoice* of pleasures for evermore, but this, Lord, let me beg, sincer's thy gracious pleasure thus to condescend to suffer such poor Worms to plead with thee, O that thy grace may be sufficient for me to answer all my wants and subdue all my corruptions, and every thing that stands in opposition to thy Glory, that I may pass the time of my sojourning here in fear to offend my good and gracious God, whom I have not found slack concerning his *promise*, but infinitely beyond what I dare ask.

For Lord in thee are all my fresh springs, and thou only knowest of what I stand in need, this is my comfort that through grace I can say, O let me ever remember it unto thy Glory that though thou feed me with the bread of affliction yet thou art my God and, though I am a poor unworthy sinful creature yet



yet art thou still a God that changeth not,  
but thou hast made with me through thy free  
grace and mercy an everlasting Covenant,  
which shall never be revoked.

## Meditations on the power of God, God being her Father.

**F**ix thou, O Lord, my Soul upon those  
heavenly Mansions those Celestial  
Glories where thy presence dwells,  
then shall I say Lord make thou here  
my resting place, my soul desires to be with  
thee and to behold thy Glory, man in his  
best estate is altogether vanity, and yet the  
infinite and holy God sees matter of pity in  
him, yea he pittied them in their low estate  
because his mercies indure for ever, it was  
mercy caused him to take such pity of the  
poor Soul, when in thy blood, when poor and mi-  
serable, wretchedly miserable, and he is the same  
God still, not only able but willing to con-  
tinue merciful ye the mercy of the  
K I

Lord is from everlasting to everlasting unto them  
 that fear him, and as the heavens are in height  
 above the earth, my poor soul look up then  
 and see. O see what great things the Lord  
 hath done for thee; it is he the holy one of  
 Israel who inhabiteth eternitie, who dwell-  
 eth in the highest heavens in the infinite and  
 in comprehensible God the King of glory  
 the Lord of hosts, omnipotent in power,  
 Majestyes, and glory, omnipotent in every  
 place, a God whose name is *wonderfull*, and  
 who gloryeth in his mercy, because he de-  
 lighteth to be gracious, tis he whose own arm  
 brought Salvation for thee and hath redem-  
 ed thy life from destruction, and saved and  
 called thee out of the cruel bondage of him  
 who sought thy finall destruction. O there-  
 fore, my soul, forever bless the Lord and for-  
 get not all his *benefites*, let them be written on  
 the table of thy heart for an everlasting me-  
 moriall, this great King of Heaven and earth  
 that hath condescended so far as to stoop to  
 the poor sinfull dust and ashes, from whom  
 thou deservest nothing but frowns, and eter-  
 nall wrath, begs thy acceptance of him to  
 be thy Saviour behold I stand at the door  
 and knock O open those everlasting *doors* that  
 the king of glory may come in, And take up  
 his abode in the poor Soul so ever, O how  
 blessed

bleſſed is that place where thou wilt dwell,  
 ſhall I not be kept? O keep me from ſin,  
 from grieving that holy ſpirit of grace. O  
 come ſweet *Saviour* take up thy reſt here in my  
 poor naked Soul, and let my reſting place  
 be under the ſhadow of thy wings, then ſhall  
 I fear no ill for thou art my ſupport and  
 comfort for ever.

My Soul what great uſe mayeſt thou make  
 of this great grace, what ſingular comforts  
 mayeſt thou reap from this great benefit, if  
 this great God be thy Father, poor Soul here is  
 grace indeed why then as a father pittyeſh  
 his children ſo he is pleaſed to pittye thee; O  
 he conſiders thy frailty, and that thou art but  
 duſt, therefore as a tender father who  
 hath long waited that he might be gracious,  
 he ſtill retaineth mercy, his everlaſting  
 mercy unto thoſe he hath been pleaſed  
 to take into his everlaſting Covenant,  
 Is this God thy Father? O then poor  
 Soul how greatly art thou honoured?  
 Is it no ſmall thing in the eye of *David* to  
 become the Son in Law unto an earthly  
 King, and ſhall it not be a great thing in  
 thy account to be the Daughter of ſo  
 great a King? Ah my poor Soul  
 hath the Lord thus honoured thee hath  
 he loved thee with ſo great a Glory?

O then walk worthy thereof,

V Vilt thou dishonor him that gave thee breath, and formed thee out of the dust to live and praise him, who hath purchased thee to be a peculiar one unto himself: O wilt thou defile that glory by thy unworthy walking? If thine earthly Father deserves that honour as is due to him by nature, and the commands of God, of how much more honour is thy heavenly father worthy, to whom thou art beholden for thy All; O then be careful, my poor Soul, and do not dishonor the name of thy great God, is this great God thy Father, then delight thy self in his presence, and rejoyce in him above all, for thou hast found, through grace, how sweet tis to be in the presence of thy God and Father, to solace thy self in his Love, O how sweet a thing it is to possess this, to enjoy that Communion in which thou art said to be kissed with the kisses of his Lips, and made partaker of those heavenly Glories.

O how good is it to be in the contemplation of these eternal and transcendant beauties, these glorious streams of living waters, these sweet shades of everlasting comforts, and to be filled with that everlasting fulness, that filleth all in all; O how much better is it to my Soul to be one of the meanest in thy  
pre-

presence to behold thy G'ory, then to be the greatest portentare upon Earth.

Let me behold thy Glory: O cause thy face to shine upon me, so shall all darkness be dissipated, and nothing shall appear too hard for me, when thou hast cloathed me with thy strength; O tis thy presence makes all things beautiful, O tis this presenee brings true comfort, and gives full satisfaction to thy Soul; satisfaction is not to be had in any thing below a Saviour, no not in very friends, they are all but *fading comforts*, and may leave thee, and forsake thee, but then saith David, *even then the Lord took me up*, my heavenly father hath a greater love a pity for me, he hath said, *In the presence of the Father shall no ill come to thee*, the Lord will take thy drooping Soul into his banqueting house, and speak peace to thee, by love imbraces, he will stay thee with flaggon, and comfort thy *love sick* Soul with the choicest delights; O how sweet is his fruit, eaten under his shadow, what comfort is it to a wearied Soul, lye down under so sweet a shade, to take its rest from scorching heats, storms, and tempests.

If this great God be my Father, then I will go unto him and make known my wants; he can help in every condition, and supply all my wants, plentifully; Lord I want wisdom, Lord I want all things but hast thou made Jesus Christ to be all things for me, then in giving him to me thou givest all and blessed be thy great and holy name; And art thou O God, *my Father*! How can it be so great a priviledge belongs to me, poor worm, O let me then indeed and truly depend on thee, O let my trust be in my God, and suffer not my Soul to *turn aside* from thy commands; O my poor Soul cast all thy care upon the Lord, and trust in him for ever, for blessed are they that trust in him at all times, and who canst thou better trust thy self with then in the hands of thy *Father*? And such a *Father* whose *tender bowels* are so great as will not suffer any thing to come nigh thee for thy hurt; he knows what is best and fittest for thee, a God whose power reacheth over all the World, and can bring to pass whatsoever pleaseth him.

O there is nothing, Lord, too hard for thee? thou canst in one moment make thy poor servant such as thou wouldest have

have her to be: O do so, Lord, for thy dear mercies sake, and let the glory of all return to thee.

Then hast thou such a God to go to, as thy father in the time of need; O what comfort is there for thee in any time of outward troubles when thou canst say thou art in the hands of a gracious, merciful God, who afflicteth but in measure, when he doth afflict and that not according to what thy sins and iniquities have deserved, a God that is slow to anger, plenteous in mercy, and when he doth chastise it is to separate thee from thine iniquity, and make thee know in what thou hast offended him, O let the end of thy chastizing hand, dear Lord, be such to me as may refine my Soul, from all its dross, then such afflictions shall be good ye good for me, that keeps me in thy favour, that cause me to find acceptance with thee.

Make that a great comfort to me in the greatest streight and difficulty that can come in this world, he who hath all power in his own hands shall he not do whatever he pleaseth with his own, yet

yet he hath promised never to leave nor forsake them, he will be still the God of those that fear him, and will deliver them when they cry unto him; O therefore my soul, fear the Lord and let thy trust be ever more in him, fear not man who hath a limited power, and shall go no further then thy Heavenly Father gives them leave, they plot and devise mischief against thee and thine anointed, thou seest, O Lord, and wilt thou not arise to plead thine own cause, that they may see and be confounded, every one, when there council shall be brought to nought, and they made to see the greatness of the God of Jacob; O Lord, though we have sinned, let not thy great name be polluted by those who know thee not

O let that be still more glorious, though thy people perish and come to nothing; and as for me, dear Lord, sit and prepare me for thy will, O let my soul and heart be filled with looking and longings after thee, O let me still be ever in thy presence and it shall be well with me for ever;

My



## My further meditations on Death.

**D**Eath is a Jaylor who unlocks the prison doors of a gracious soul, and ushers it into the presence of his heavenly father who is a gracious and a merciful God, there to be embraced in the arms of a loving Saviour, and to enjoy a fullness of eternal glory; by hearing the voice, *Come ye blessed of my father receive the Kingdom prepared for you*: But the wicked, Death arrests and brings bound before the Tribunal Seat of God where he shall behold alone the frowns of an angry God before whose anger who is able to stand? there shall he see Divine Justice eternally satisfying on him, and never satisfied, *Satan* on one side and his own conscience on the other accusing of him, and Jesus Christ who would have him his Saviour now his judge pronouncing the dreadful sentence of that eternal damnation, *Go ye cursed of my father into everlasting destruction prepared for the Devil and his Angels*, Blessed and for ever

*ever blessed* are they who have the Lord for their God, for whom Christ will say, *O death, I will be thy death*, ye through the power of his might, will I not be afraid: Christ hath *overcome* Death, he hath taken away the *sting*, then in Christ I shall be through grace more then a Conquerer; then Death I will bid thee welcome, blessed Messenger when thou art sent to break my chains and unlock my Fetters, Locks, and Bolts, which keeps me from the presence of my Lord, which is a burden to my soul, and hinder me of the most blessed prospect of mine eternal happiness, and when thou shalt bring me into the presence of my redeemer, there to behold his face in glory, *then shall my soul be satisfied*, when I wake I shall behold *thy face in Righteousness; O my God.*

Now, O my soul, thou dost pretend to fear the Lord but dost thou really, so examine thy self, canst thou approve thy heart to God, in all sincerity, he hath done great things, O and wonderful, for thee what hast thou done for him hast thou demonstrated a return of Love to him that has bestowed so much Love on thee surely it is a day in which the Lord doth threaten an end of a'l flesh before him and art thou exempt from his ever ruling power tis time to make up thy accounts for  
how

how knowest thou how soon the Lord may call to *reckon* with thee, O it will be sad to have a name to live, and yet be *dead*; to have thy portion among Hypocrites it is thy duty to be found serving the Lord with all fervency of spirit out of a *pure* mind giving glory unto him: to walk *holy* and humbly with thy God, to take delight in thine approaches before him, to lye low at his foot-stool, in the sense of what thou art and what thou hast received; to have respect unto all his commands and do his will to submit thy self unto him, in all obedience, to live in a continual dependance upon him, to take up thy Cross daily, and follow him, wilt thou be a wise child then understand the will of thy heavenly father, O how hast thou fallen short of thy duty to thy gracious Lord? who never yet was wanting unto thee, Lord thou art my *helper*, and unto thee I fly, for my soul have had experience, even of the *riches* of grace, to thee be glory my hope is still in thee my God who knowest the frailty of thy poor creatures and pities them under their infirmities because they are but dust; O Lord it is free grace that must enable me to do what thou requirest and blessed be God for that glorious grace, by which thou hast enabled me to find the sweet experience of spiritual *livenings* to all or any of these things in any measure; though but small; In

in thee my wall springs are, this I can say, O Lord, my soul desires to do thy will, make me such a one as thou wouldest have me be, Lord I am thine, do with me what soever pleaseth thee, I could desire to live if by my living I might glorifie thy name, yet also wish to be dissolved to be with Christ, to be disrobed of sin, and clothed upon with his eternal Righteousness, to be freed from imperfection, to be compleat in Christ, in all perfection so to enjoy a free Communion with my Lord in Glory to all eternity.

*Meditations of a day of tryal,  
or preparation for suffer-  
ings.*

**T**HE Soul that truly fears the Lord is happy, and he that exerciseth faith shall ever find him: faithful let what will come, he shall not be afraid of evil tidings, &c. O happy Soul that is in such a case, you happy is he that hath the Lord for his God, an interest in Christ in a day of trouble

is help and succour, what can come amiss to me if the Lord be my God, is true I may be spoiled of all I have, but they that take it from cannot rob me of my glory in being a believer, then come what will, seeing my Crown is safe through grace will I receive.

Tis no great honour to be trading in the paths of Christianity, when there is none forbids it, and when a change comes, cast of any Religion because it is out of fashion and credit. O remember that any who have once set their hands to the Plow and look back are not fit for the Kingdom of Heaven, for they that are such draw back unto perdition and the Lord will take no pleasure in them, no it is he and only he that indures to the end shall be saved? But what if our Estates, our liberties nay our very lives lye at the stake, you must either part with these or submit unto humane inventions, this is indeed a great, but poor Soul be not thou disturbed.

But remember any former arguments and be not afraid to trust God with thy condition be it what it will for therein thou mayest deny the Sovereignty power, and faithfulness of the great and holy God double the portion of the fearful and unbelieving. But O my Soul for to come nearer to thee, suppose the Lord should suffer thee particularly to come under this

this tryal unto the utmost extent, for O who  
 knows how soon that may happen, and thou  
 art not prepared to encounter with it; there-  
 fore how needfull is it to be mindful of thy  
 Lords commands, watch and pray that ye enter  
 not into temptation, it will be a sad reward  
 thou wilt meet with by entering into a temp-  
 tation to save thy self, and thereby loose thy  
 God and thy Souls comfort; Is not Christ  
 to be esteemed more then all things? besides  
 what is he not made exceeding pretious to  
 thy Soul and wilt thou, canst thou, part  
 with him on any terms, surely thou hast  
 not loved him for Loaves only, but for that  
 excellency the Father hath cloathed him with,  
 the fear of man brings a snare, but he that  
 trusts in the Lord shall be safe; man says  
 thou shalt not doe this &c. tis disobedience  
 to commands of men, and the Issue of it  
 will be either prison, Banishment, or death,  
 but the spirit of God says pay thy vows though  
 it come in temptation with thy very life,  
 for he that loveth his Father Mother &c. Ye  
 will very life, better then me is not worthy of me  
 and he that taketh not up his Cross to follow me  
 cannot be my disciple, then surely tis better  
 disobeying man on earth then to be found an  
 offender of the Majesty on high, the waies  
 of Christ are still the same good waies, in  
 pe

persecution; and they were in peace, nor are they a whit the less disowned by Christ for being disallowed of man; the soul that truly is established in Gospel truths is upon a *sure foundation*, and owning Christ to be his *Lord and King*, gives the honour due unto him, King, his Lord, and Law giver.

As thy *redeemer* as thy *saviour*; as a *mediator* now in heaven, interceding for thee, as thy *Lord and King*, as one who being fully interested in the fathers love, and in all the father is, and hath also made thee through grace to participate thereof; O the unbounded riches of free love; what love was ever like to that of Christ, who loved not his life unto the death; but gave it freely for thee, that thou mayest thereby freely come out of that cursed damned estate thou else hadst lain in unto all eternity; and into the glorious liberty of Sons; O how sweetly sounds that word, *Sons and Daughters*; heirs of a Kingdom, and *Co-heirs* with Christ Jesus this is a believers portion; and a glorious portion through the lively exercise of faith for the Lord in the offers of his grace, sayes *come, come freely*; without any worth in your selves, or good of your own; and take my Son and with him all that shall make you eternally happy, the Lord Jesus he alone is thy redeemer, he alone

lone is thy Redeemer he alone hath perfected the work of thy Redemption?

And unto him be glory, ye all glory for ever and for ever who still had been a glorious and a holy God though thou hadst perished to all eternities; and now what hath he required of thee, O my soul, but to love him to own him and this love begits obedience to him; and love unto his laws and from which if thou shouldst now draw back thou wilt deny thy love to him and through a slavish fear make Shipwrack of thy faith deny the power faithfullness soverainty and omnipotency of the great God and so be come a prey to Satan; and loose thy soul, thy God, thy Christ, and all thy heavenly treasures forever; the Lord in his mercy prevent it and all this for a song, a sinful compliance with the men of the wor'd and for fear of there threats sin against such Light, such Love, such Convictions, of Conscience as the Lord through rich grace hath manifested to thee; then consider how the Lord speaks to his poor covenant people, *who art thou that thou shouldst be afraid of a man that shall dye, when I am on thy side, who hath power to do with all men whatsoever he will; am not I your Fa-*

*ther*



ther, and cannot you *trust* me with your preservation, though in suffering times, therefore, O my soul, trust in the Lord, let him be all thy *say*, and be assured all shall be well with thee if suffering be thy Lot, as it is all theirs that will *live* Godly, *Christ Jesus*, the Lord will give you strength proportionable, for he hath said that he will lay no more upon thee then he will *inable* thee to bear; then let thy *sufferings* be what they will, they shall be crowned with a glorious Hue thy small moment of affliction shall work for thee an eternity of glory: say they then *vaunt* over thee with reviling speeches and reproach, the too with sedition, Hypocry, Heretics, Schismatics &c.

Petter is it to bear the *Reproach* then be truly guilty but what is this when the Lord, saith, *Blessed* are ye when all men hate, *Reproach*, and speak all manner of evil against you for my sake, shall the *Disciples* be ab-*vs* his Lord; for what can they do to thee that they have not done to him?

He suffered a vile and shameful death

death without the camp, for the bearing this reproach, he was scolded at, made a scorn of, reviled, buffeted. spit upon; and at large crucified, and all for thy sake, taking it patiently and quietly, and can't thou be content to suffer some small thing for his sake, who hath suffered such great things for thee; therefore my soul, fix thou thy faith on Jesus Christ who ever liveth to make intercession for his afflicted ones. He is ready at hand to give seasonable supplies for every condition; O be found still walking in his ways, and full of love to his precious Laws, and trust him with thy condition, who can deliver thee from trouble, or else preserve thee and bear thee up under it;

Blessed David saith the reproaches of them that reproached thee are fallen upon me, and for thy sake I have borne reproach, shame hath covered my face, it was good Davids portion to fall under such reproaches, as were even ready sometimes, to have broken his heart, yet for his help hath his recourse to God, yet though the Lord is pleased seemingly to turn away his ear, yet he will seek no other help, I was a reproach to all mine enemies but, especially among my Neighbours, ye his very friends reproached him but says he, As for me I will call upon God and he shall save me, evening and morning, and at noon will I pray and cry aloud and

& he shall hear my voice, O let this be thy work  
 to approve thy integritie and sincerity unto  
 God, And so plead with thy God for mercy  
 and deliverance, for what matter is it how  
 man Judgeth of thee so thy heart be right  
 with God; what disadvantage will reproaches  
 bring unto thee; Moses esteemed the reproaches  
 of Christ; greater riches then the treasures of  
 Egypt; therefore says Paul; I take pleasure in  
 reproaches; Yea if you be reproached for the  
 name of Christ be proud ye, for the spirit of  
 glory and of God (in a more eminent manner)  
 resteth up in you, the Church of God in all  
 ages hath lain under such afflictions and the  
 father hath so ordained it, for the purging  
 away of sin, the purifying of man from his dross,  
 that so he might become as refined silver refin-  
 ed, fit for holy use, and therefore seeing the  
 necessity of it, saith the Apostle, beloved think it  
 not strange concerning the fiery trial which is to try  
 you as though some strange thing happened  
 unto you; tis no new thing, therefore  
 know thy duty in it; but rejoice in as much  
 as ye are partakers of Christs sufferings, that when  
 his glory shall be revealed ye may be glad also  
 with exceeding joy; And in another place, if  
 you suffer with him you shall also Reign with  
 him, and let wnt of you suffer as an evill doer or a  
 Murderer, thiefe, or as a blasphemous, in other mens  
 masters, yet if any man suffer as a Christian,

Clearly on that account, let him not be a  
shamed, but let him glorifie God on this behalf  
for the time is coming that judgement must begin  
at the house of God, and if it first begin at us  
what shall the end be of them that obey not the  
Gospel of God, and if the righteous scarcely be sa-  
ved where shall the ungodly and sinners appear,

Wherefore let them that suffer according to the  
will of God commit the keeping of their Souls to  
him in well doing; as unto a faithful Creator;  
through grace I desire to pitch my Soul in  
everlasting faithfulness, by which I trust I shall  
be kept in even walking in his own paths;  
be they never so rugged, yet if I meet my  
Lord, I shall do well; his gracious presence  
makes every condition sweet, and though  
this poor pilgrimage represents nothing but  
thorns and briers; it will be recompensed  
with an eternity of glory; A place where no  
sorrow shall be known, but fulness of joy  
and pleasure, and the complete injoyment of  
thy Lord for ever; therefore O Lord into  
thy gracious care I do commit my self, my  
Soul and spirits Lord fit me for thy will, and  
let me only fear thy righteous judgements  
and be found trembling at thy word; so  
shall I be kept faithfull unto the end.

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Species of *Thymus* L.

*Thymus* is a genus of plants, the leaves of which are opposite, and the flowers are small and tubular. It is a very common plant in the mountains of the Alps, and is also found in the Pyrenees, and in the mountains of Spain. It is a very hardy plant, and is able to withstand the most severe frosts.

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## Sparks of Divine Love.

Love is a heavenly fire fetcht from above  
 Irradiant beams fcor from the God of Love,  
 Under those blessed shines my Soul abide  
 Let all thy paces there be multiply'd,  
 In firength and beauty there to rest secure  
 Through Love divine which ever shall in-  
 dure.

Hast thou, dear Lord, such great things  
 done for me,  
 And shall I not give up my heart to thee,  
 Too poor a thing, yet Lord since 'tis my All,  
 O take it Lord though it be poor and small,  
 O take it, Lord, by purchase it is thine  
 Let me not any longer call it mine.

Nor set it on poor fond things here below  
 Which vainly are but actors of a show,  
 Or feign'd objects painted o're delights  
 Appear a little and pass from our sights  
 Vain shadows of a poor short Sunny day,  
 While we peruse them, quickly fly away.

## A praising Soul.

Lord shall a heaven born Soul forget to sing  
 Eternal praises to her Lord and King  
 Shall she be one that seemeth not to know  
 The hand from which her mercies still do  
 O quicken Lord thy servant, O that she, (flow  
 May have her life all praises unto thee.

O tis a life of praises thou wouldst have,  
 Thy poor redeemed ones return to thee,  
 Give Lord what thou art pleas'd from thine  
 to crave.

Of thy own store, what thou acceptest must be,  
 Then, my dear Lord, I shall not cease to sing  
 The Song of Canaan unto Israels King.

Though in a Land so far and strange I be  
 As destitute of what I would enjoy,  
 Let me by faith my Native Country see  
 And not forsake my treasure for a toy,  
 O blessed be thy name which still doth keep,  
 My drowsie soul which else would ever sleep.

And

And loose its glorious comforts, sweet delights  
Which in the presence of its Lord is found,  
Those Heavenly Glories and transcendant sights  
In which so empty souls Grace doth abound  
O glorious Grace let my soul still admire,  
And warm it self at this blest Heavenly fire.

O shall I grieve that glorious spirit which  
Is pleased to bow and condescend so low,  
Thus to a poor unworthy sinful wretch.  
How is it Lord that I thy Grace should know  
And that thou shouldst be pleased to look on me  
So as redeem me from such misery.

A hymne of free grace.

What shall I do my soul, shall I then speak  
Or shall I let my heart through silence break  
Should I be dumb then sure stones would cry  
Ad shame and magnifie the Lord on high  
Who doth his riches wonderful bestow  
On such poor worms as crawleth here below.



But now to praise him would I fain begin  
 Who is my God my Lord and che my King,  
 Who in his goodness hath done more for me  
 Then can with admiration spoken be  
 O though I would I want both power and art  
 For to express what lies within my heart,

But since it is the heart Lord thou wouldst have  
 Acceptance is the thing I only crave,  
 Receive it Lord O that I could aspire  
 Into thy arms which is my Souls desire,  
 On wings of faith and Soaring acts of Love  
 Oh in the Clefts behold me as thy Dove,

My sweetest Lord, help me to sing thy praise  
 And tell the world the wonders of thy grace,  
 Shall I be dumb and live henceforth as one  
 To whom such favor never had been shown  
 Then were I sure unworthy ere to live  
 But Lord whats wanting thou canst quickly give.

Both

Both tongue and heart that daily I may bring  
 Of sweetest Odeur, my poor offering,  
 Let my soul blest the Lord with all delight  
 Of thy glory have a daily sight,  
 Goodness and mercy that do so excel  
 O in its fillings my Soul still dwell.

The ocean of his love so sweet and pure,  
 Which shall to all eternity indure,  
 What greater good unto my soul can bring,  
 Then singing praises to my Lord and King,  
 Lord take and keep me there why shall we  
 part,  
 Tis thy own hand mu't hold my feeble heart.

A short dialogue between flesh and spirit

---

Flesh.

Fond soul what aileth thee thus loth to deem  
Our pleasure and our comforts here below,  
And that thou dost so highly them esteem  
As if thou didst not care such things to know  
Is it not better mirth for to enjoy,  
Which maketh fat the bones and glads the  
heart,

Then in thy musings thus thy self annoy.  
At last perswaded he with them to part.

Spirit.

Fond fleshly part this all thou hast to say  
Cease now with all specious flattering speech,  
And never think by all thy pleas to sway  
A soul that now is got above thy reach,  
All thy suggestions I cannot approve  
Seeing in earth thy comforts all do lye  
But much live in flames of heavenly love  
With heavenly comforts which will never  
dye.

What

What are your pleasures that you count so great  
 But verry froths and bubbles in the wind,  
 What can they do for you at mercaies seat  
 Or can you true contentment in them find,  
 Indeed your fleshy eyes cannot behold  
 These Jewels of most rich and glorious worth,  
 That pearl of price; that City of pure Gold,  
 And therefore think to set your pleasures forth.

Poor Soul alas why dost thou cawd so,  
 My comforts come from a far greater spring,  
 Then are the puffe of mirth which you would know  
 Whilst I desire the love of Christ my King,  
 My musing such with which I would not part  
 For all your mirth and pleasant melody,  
 Christs dearest love take away my heart  
 In which lies joy and true felicity.

Your company wherein you do delight  
 Like so your self are made of earthly mould  
 Which will at length so feast the worms invite  
 Then where are your pleasures which so dear you hold  
 My joys my comforts and my aim shall be  
 To rest in Heaven to all Eternity.

Theres fellowship with holy Angels bright  
 And halles lutes sing to the King of Kings,  
 Theres sweet Communion with the Saints in light  
 When fire consumes your perishing earthly things,  
 and W The

The Lord feeding and keeping his Flock,  
 See how the Lord doth of his Flock take care  
 And plentifully his Love to them doth share,  
 Reaching his arm of mercy them to guide  
 And leading them fast by the Rivers side,  
 There doth them feed in pastures pleasantly,  
 And hiding them from Rage o'th enemy,  
 Now let our heart with praises ever sing,  
 Even to thy Saviour, Shepherd, Lord and King.

Longings to be with Christ.

Sin sick am I  
 And fain would dye  
 Reaching forth to Eternity,  
 He leave the world with all my heart  
 With it i'me willing Lord to part  
 To be with thee; O Lord its best,  
 And in thine arms to be at rest,  
 Unto the world I fain would dye  
 To live with thee eternally,  
 Sweet Saviour then thou art gone before  
 A place in Heaven to prepare.

Post Script of her own.

I know that my Redeemer liveth, and that  
 I shall see him with these eyes, O that the  
 time would come,

But I will wait upon the Lord, the days of  
 my appointed time till my change come.

F I N I S.





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# ERRATA.

**R**eader, your Charity is desired in amending some little faults of the Printer, the rest are these.

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R

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